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ADDRESS TO THE CHURCHES IN THE BAPTIST UNION.

FROM THE MINISTERS AND DELEGATES ASSEMBLED IN LONDON, APRIL, 1848.

BELoved BRETHREN,—As on former occasions, so during the present Annual Session of the Union, our attention has been directed with serious thoughtfulness to the condition of the churches, as partially represented to us by the latest Association returns, and as somewhat further known to us by personal observation. During several preceding years we have been rendered anxious by the facts presented to our view, and we have expressed our sentiments in documents which we trust have not altogether failed to engage your attention. On the present occasion we have pursued a similar method, and have agreed to the utterance of our hearts in the following terms :—

I. That the Union, taking into serious consideration the state of the denomination as far as it is exhibited by the Association returns of last year, cannot but feel deeply humbled and severely pained by the fact thus ascertained; viz., that in 964 churches whose state was reported, there was for the year a clear increase of only 1325 members, or, on an average, less than one and a half to each church.

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II. That this fact is the more painful, because there is no reason to think that the state of the churches not associated is materially better; because so low an average increase necessitates the conclusion that many of the churches must have suffered actual diminution; because it is another step in a descending course which has now been unbroken for a period of six years; and because there do not appear any favourable indications among the churches, adapted to mitigate the conclusion towards which it leads.

III. That the Union consequently deem it urgently incumbent on themselves, and on all their brethren, to humble themselves before God on account of the languishing state of his cause among them, and to search out and confess the iniquities to which it may be ascribed; as also to be instant in season and out of season in the work of the Lord, and fervent in prayer for the outpouring of the Holy Spirit.

We cannot, however, content ourselves any longer with our customary method, nor can we satisfy ourselves with even this additional effort, by which our resolutions are communicated directly to yourselves. Our feelings respecting the state of religion amongst us are now deeper, more anxious, more

sorrowful, than they have ever been ; and after having opened our hearts on the matter before God, we feel constrained to pour them forth in sincere and earnest affection towards you. Hearken to us for the Lord's sake.

Permit us to say in the outset, that we are fully aware of the drawbacks to which a painful estimate of our condition is liable. Some churches, we thank God are both numerically and spiritually prosperous. Not all are languid. Nor are we yet arrived at a state of things so depressing that, on the whole, there is a diminution of our numbers. On the contrary, it may be computed that the denomination received during the year ending with the last Associations, a clear accession of about 2500 members. For this also we feel called upon to be truly grateful. We remember in addition, that numbers alone are by no means a decisive, or even a satisfactory test of the condition of a church, or body of churches ; and we are prepared most gladly to do justice to all kinds of evidence which may have a more favourable bearing. Our satisfaction on the whole subject is, that we appeal to you on a matter which lies in part under your own immediate observation, so that our views may be checked, and if you should think them erroneous, corrected by your own.

To us, then,—with grief of heart we confess it,—the state of the churches generally appears to be languid and drooping. Allow us to set before you some of the proofs which convince us of it.

The rate of increase, although not of itself decisive, is by no means to be excluded from our regard. And we notice it in the first place, as the element most capable of being presented in a distinct expression.

The resolutions already inserted in this address have acquainted you that the average increase of the churches

during the year was less than one and a half members for each church. Now from a record of the statistics of British Baptist Associations which has been kept by the Union for the last fourteen years, it appears that this is the smallest rate of annual increase known through the whole of that period ; that it is less than one sixth of the annual increase of one year ; and that it stands at the bottom of a series of numbers constantly diminishing for the last six years.

This general statement, however, deserves to be examined a little more in detail. The returns of 22 English associations, containing 569 churches the state of which is reported, exhibit the following facts :—Of these 569 churches, 259 had no clear increase ; of these 259 churches, 207 suffered actual diminution, and this diminution, exempting from the calculation two cases in which more than two hundred members separated to form other churches, amounted on the whole to 1042 members. If this number be further reduced, by making allowance for instances in which members who were lost to the associations may not be lost to the denomination, and for other instances in which long-neglected church books were revised, the number can scarcely be taken at less than 800. To this it must be added, that of the 569 churches, 77 received no addition at all.

If, as we probably may, we take these churches as a sample of the denomination at large, we shall arrive at the following conclusions :—That nearly one seventh of the churches had during that year no addition at all ; that nearly one half (four ninths) of the churches had no clear increase ; and that more than one third of the churches suffered actual diminution. Let the value of the numerical argument be estimated as it may, it is at all events fearfully against us. Such a state of things is, as far as

any of us know, without precedent, and it must be admitted, we think, to afford matter of just anxiety. Let the declension which has been in uninterrupted progress for the last six years but continue through another six years and the churches will have sustained a diminution far too painful to be contemplated.

Other elements illustrative of the condition of the churches are, as we have already said, incapable of numerical expression; but, as far as they can be appreciated, we confess that we do not see the general prevalence of any encouraging indications. If the churches were evidently penetrated with deep humility and searchings of heart; if they were manifestly characterized by eminent spirituality and deadness to the world; if on every hand there were crowded meetings for prayer, and a spirit of wrestling supplication; if the churches universally, walking in the fear of the Lord and the comfort of the Holy Ghost, were edified, although not multiplied, our anxieties might be greatly relieved. But such a state of things, we are sorry to say, is neither known by us, nor reported to us. On the contrary, we find much reason to deplore a general inefficiency of the gospel ministry among us, and a wide spreading languor of individual piety. Be entreated, beloved brethren, to compare this result of our observations with that of your own. Respond to us, if it be possible, in more cheering terms: but, if it be not possible, concur with us in the cultivation of sentiments befitting so serious an occasion.

Far from us all, in such circumstances as these, be indifference. It is surely about the cause of Christ in our midst that our warmest affections gather. This is to us all, the most intense and commanding of all interests. Painful as it might be and as it is, to behold the decay of industry and of commerce, it is unutterably more painful to witness

the declension of piety, and a progress towards extinction in the churches of Christ. Not yet unapt to a Christian's lips has become the fervid language of the Hebrew bard,—“If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.” If peradventure any of us have slept, and have become comparatively insensible to the importance of our religious interests, must we not feel that it is now high time to awake out of sleep?

And let us all ask ourselves, beloved brethren, with earnest and solemn faithfulness, what part of the evil we have occasioned, and what part we may remedy. The extended mischief we deplore is a whole made up of very small parts, and in these parts it comes very close home to ourselves. Every church member has had something to do with the condition of all the churches through the church to which he belongs, and may do something towards making it better than it is. Each of you inquire, dear brethren, what kind of influence you have exercised, and what the condition of the churches would have been if it had reflected exclusively your own image. If such an examination supplies you with matter for regret—if you find reason to acknowledge that your walk has not been so consistent and ornamental, that your habits have not been so devout and separate from the world, that your love to the brethren, and co-operation in effort and in prayer, have not been so cordial and so constant as they should have been—humble yourselves before God on account of these things; and not before God only, but before your brethren also. Confess such faults one to another, and unitedly abandon them. Such an effort would commence a new state of things, and might happily turn the tide of our calamity.

We are sure that our beloved brethren, the pastors of the churches, will take their full share in such a process of self-examination. Although, in respect of instrumentality, *all* does not depend upon us, much does, and more, undoubtedly, than upon any other individuals. That much imperfection, and much sin, attends our ministrations, which of us does not know? And how often has it lain heavily on our hearts that the success of a work so glorious should be impeded by our infirmities! How largely do all our labours need to be forgiven, as well as to be blessed! Peradventure we too may demand an exercise of deeper heart-searching and humiliation. How readily will the blessed Master whom we serve vouchsafe to his broken hearted servants the consolations of his forgiving love! And do we really think he will refuse to them that ask it, a more copious unction from the Holy One?

We know, indeed, that while graciously encouraged to expect, we cannot command, the outpouring of the Spirit from on high. That glorious God, who keeps in his own hands "the times and the seasons," retains there no less "the residue of the Spirit." He has taught us that we occupy a place and a time, although but a point and a moment, in a system of vast extent and of long duration. On a large scale, and for inscrutable purposes, there have been, and there are to be in his ways, sometimes more copious and sometimes more restricted communications of his grace. It is possible—we say it without any pretensions to prophetic sagacity—that we may live in an age which is destined to be a time of spiritual barrenness in England. Be it so. We are not, however, called upon to admit this without evidence; still less are we required to create such a condition for ourselves. Nothing in any part or aspect of divine dispensations can be held to prevent

any man from doing his own duty, or to withhold from him the reward of it. On the other hand, if a period of general declension be impending, it is the more necessary that every man should be found awake at his post, and should acquit himself faithfully. The neglect of appointed means is on all grounds incapable of justification. If God, in finishing the mystery of his ways, shall see fit in any measure to withhold the blessing, that lies with him; but even then there will be a reward for the faithful steward, and he that has constancy to serve, and patience to wait in such a season, shall not be less acceptable or less honoured than the labourers of a more felicitous era.

Come then, beloved brethren, let us act our part, and fulfil our duty. It is possible that the God of Zion may even now be saying to us, "Try me now herewith, and see if I will not pour you out a blessing." And how shall we know, unless we make the experiment? "Let us search and try our ways, and turn again unto the Lord."

For the sake of giving definiteness and unity to the effort which we recommend, we propose that on Lord's day, the 11th of June, a part of the public services be appropriated to the consideration of the state of religion in the churches. We doubt not that some solemn devotional exercises will be held in connexion with such an appropriation; but we desire to leave the arrangement of these entirely in the hands of our brethren, as no one plan could be supposed to be universally convenient.

May God grant to you all, beloved brethren, a large measure of his most gracious presence! And may he make every assembly, if, on the one hand, like Bochim, a place of weepers, on the other, to those who have shed tears of godly sorrow, like the valley of Achor, "a door of hope!"

PENTECOST; OR, THE FEAST OF WEEKS.

BY MR. JOHN FREEMAN.

IN the Baptist Magazine for April appeared the writer's paper on "The Passover and the Feast of Unleavened Bread;" and he finds that in the second column of the 204th page he has inadvertently given "the 15th day of creation," or date of the Christian sabbath, instead of "the 14th day of creation," or date of the Jewish sabbath. The reader, therefore, is requested to secure correctness by reading the whole sentence as follows: "Thus, as the fourteenth day of creation, in the year 4206 before the Christian era, was a sabbath commemorating Jehovah's resting on the seventh day of creation, so in A.D. 33, the seventh day of unleavened bread was sabbatical as the first returning week-day of the Saviour's crucifixion."

The day of Pentecost, in the present year, would have terminated at sunset on Sunday, the 14th of May, if the Mosaic practice had been adhered to. In England, however, Whitsunday is the eighth Sunday after the day of the paschal full moon. For the mean or average full moon is the basis of an imaginary full moon, called paschal, the day assigned to which, in every year, from 1754 to 1899 both inclusive, is such day, from March the 21st to April the 18th both inclusive, as is either *eleven days before* or *nineteen days after* the anniversary of the paschal full moon last preceding, with the exception of the years 1767, 1786, 1805, &c., which, being the first years of the cycle of nineteen years, have the paschal full moon *eighteen days after* the anniversary of the paschal full moon last preceding.

Under these circumstances, in the present year, the paschal full moon, the mean full moon, and the true full moon,

all happen on the 18th of April; though, in the year 1863, the paschal full moon will be on Thursday the 2nd of April, the mean full moon on Good Friday the next day, and the true full moon on Saturday the 4th of that month.

The Sunday that comes next after the day of the paschal full moon is Easter Sunday, the first day of a period in which Whitsunday is the fiftieth day; and hence, as the Greek trisyllable *Pentecost* means *fiftieth*, Whitsunday, when right, is the true day of *Pentecost*.

Inasmuch then as the day of the paschal full moon in 1848, 1867, 1886, and every nineteen years subsequently, is the 18th of April, the latest day possible, it is evident that, if the 18th of April in the present year had happened to have been Sunday instead of Tuesday, we should have had Whitsunday not on the 11th of June as it is, but on the 13th, (or latest possible Whitsunday,) as in the years 1886, 1943, 2038, and 2190.

In Leviticus xxiii. 11, what we call Easter Sunday is denominated "the morrow after the sabbath;" and, in the sixteenth verse, what we call Whitsunday is denominated "the morrow after the seventh sabbath." Thus we behold not only two morrows, but two Jewish sabbaths introducing them, the earlier Saturday being the first precursory sabbath; and the Saturday, seven weeks after, being the second precursory sabbath thus recognised in Luke vi. 1: "And it came to pass on the second precursory sabbath, that Jesus was passing through the cornfields; and his disciples plucked the ears of corn, and rubbed them in their hands, and ate them." Moreover, from the connexion of this part of the gospel

history, and by the aid of astronomical computations, we learn that the said day, called "the sabbath" by Matthew and Mark, and referred to by the Saviour as "the sabbath made for man," was Saturday, the 19th of May, A. D. 31, old style, or May the 17th, in the Gregorian style now used.

Dr. Hasselquist, who travelled in the Holy Land, and who gives his dates in the Gregorian style, says, "I left Acra early in the morning of the 14th of May, 1751:" and he says also, "We came to Seide (anciently called Sidon) on the 15th." He also adds, "On the road from Acra to Seide we saw a herdsman, who rested with his herd of goats, which was one of the largest I saw in this country. He was eating his dinner, consisting of half-ripe ears of wheat, which he roasted and ate." Thus we perceive that the corn plucked by the disciples was wheat, which, other things being equal, was about four days more advanced than what the said herdsman was eating.

In proceeding, however, to A. D. 33, the second precursory sabbath is not mentioned; but Sunday, the morrow after that sabbath, or "the day of Pentecost fully come," solicits our attention.

As a memorial, the day of Pentecost, or day on which the feast of weeks was celebrated, referred Israel to Mount Sinai, and to the time when the law was there given amidst thunder, and lightning, and the sound of a trumpet. But, as an anticipation, the reference was to Mount Zion, where, on Sunday, May the 24th, A. D. 33, as early as the third hour,* the gospel, as a joyful sound, was proclaimed to "Israel's race," both of Judea and from afar.

Such was the Christian sabbath fore-

shadowed under the Jewish dispensation by an extraordinary sabbath thus enjoined in Numbers xxviii. 26: "On the day of the first fruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work."

As stated in Hebrews vii. 26, "Such a high priest became us, who is holy, harmless, undefiled, and separate from sinners." Hence, when typical predictions of the future were in requisition, the harmlessness of the dove was sought among quadrupeds. Under such circumstances the horse, so often inflicting death with his solid hoof, and the bear, to which it is said in vision, "Arise, devour much flesh," were alike rejected, while animals living on herbage, and unwarlike in their hoofs, were selected as types of Him who came not to destroy, but to save. Moreover, types, like words in common language, are modified by the connexion in which they stand.

The burnt-offering for "the day of Pentecost," or "feast of weeks," is thus enjoined in Numbers xxviii. 27: "Ye shall offer the burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, and seven lambs of the first year," an injunction expressed in an inverted order in Leviticus xxiii. 18, where, according to what was original, we thus read, "Ye shall offer with the bread seven unblemished lambs of the first year, one ram, and two bullocks."

This order of numbers, namely, *seven*, *one*, and *two*, is correctly preserved to the present day. But in the order of animals, the *lamb*, the *ram*, and the *bullock* have, by unintentional but erroneous transposition, become the *lamb*, the *bullock*, and the *ram*; under which circumstances the reading of Leviticus xxiii. 18 has degenerated into "Ye shall offer with the bread seven un-

* The sun rising at Jerusalem at four minutes after five in the morning, in time by the sun, and setting at fifty-seven minutes after six in the evening, this third hour was at thirty-two minutes after eight, or half way between sunrise and noon.

blemished lambs of the first year, and one young bullock, and two rams." Thus a Hebrew transcriber, having charged his memory with what he had to write, the ram and the bullock changed places in the mental repository, while he was correctly writing "seven unblemished lambs of the first year." Transposition with such an origin is so traceable in the manuscripts of all written languages as to show us where the error lies. Happily too, in the case before us, we have in Numbers xxviii. 27, a right passage to correct all that is wrong in a degenerate one. Such are the advantages of the fulness of scripture. More than this, however, we have analogy to corroborate what is set right, inasmuch as for each of the seven days of unleavened bread, and for the first day of every month except Tisri, we have what coincides with Numbers xxviii. 27, and rectifies Leviticus xxiii. 18, which, in the present Hebrew copies, and in all translations, has a symptom of incorrectness in the bullock's separating the senior and junior of the flock by coming between, instead of keeping its own place as belonging to the herd, and allowing the animals of another tribe to keep theirs.

Thus the bullock, single in foreshadowing periods before Christ became two at death, was doubled, under the Jewish dispensation, on the day of Pentecost, that feast foreshadowing a day after the Saviour was manifested as Christ in paradise and in the tomb. The bullock too, as lord among clean beasts, as the most costly offering, and as the toiling ox in his youth, gave the idea of Christ's pre-eminence, of his being the chief among ten thousand and altogether lovely, and of his rendering to God in unceasing obedience what the law required from man. Moreover, in one ram we behold what Christ is to a remnant of riper years and saved by grace, and in seven lambs we behold

what Christ is, not to a remnant only but to *all* dying in infancy, a multitude as complete as a week is with its seven days. Thus, in the slaughter of one ram and seven lambs we behold Christ as a suffering substitute of infinite value intrinsically, but, as to results, a substitute for a countless multitude, both "small and great," in favour of whom the book of life will be opened, and from the eyes of whom God will wipe away all tears, and place them in regions of unsullied and eternal bliss.

Thus in the burnt-offering we have a type of Christ, not in parts, as in the bread and wine of the Lord's supper, but as a whole; while in the aliment-offerings we have a type of Christ in parts, the meat-offering, like the bread in the Lord's supper, having reference to his body as *broken*; and the drink-offering, like the wine in the Lord's supper, having reference to his blood as *shed*. Moreover, in both meat-offerings and drink-offerings a gradation is beheld similar to that of the burnt-offering, where the bullock ranks first, the ram second, and the lamb third. Thus the burnt-offering was like Pharaoh's dream of the fourteen kine, while the meat-offering and drink-offering conjointly were like Pharaoh's dream of the fourteen ears of corn. That monarch's dreams were two, but they were predictions of one and the same event; and so burnt-offerings and aliment-offerings, though two in themselves, were one in what they typified.

As to the kid of the goats, it was a residual sacrifice. The ox that trod out the corn was not to be muzzled; and as Paul adds, "He that thresheth in hope should be partaker of his hope." And this principle extended to Israel after the flesh. For when, by means of two bullocks, one ram, and seven lambs, they proclaimed the gospel truth of Ephesians v. 2, that "Christ would give himself for us, an offering and a sacri-

fice to God for a sweet-smelling savour," the additional kid of the goats was a sin-offering for themselves. Hence, as far as any man acted up to the sacrifice, he virtually took the position of the publican, and said, "God be merciful to me a sinner." And as sin-offerings were burned without the camp, as stated in Hebrews xiii. 11, Israel, by the sacrifice of the kid, proclaimed the fact, that in due time, "Jesus also, that he might sanctify the people with his own blood," would suffer "without the gate."

In the writer's paper that appeared in April last, he contemplated Christ, the first-born from the grave, as the first-fruits of barley harvest, while those who will be Christ's at his coming were regarded as the barley harvest itself. But, with respect to the pentecostal "morrow after the sabbath," another harvest in nature and another harvest in grace solicit our attention: and, in Romans xi. 16, we read of first-fruits and a harvest that bid fair to be the antetype of the wheat harvest in question. For Paul, there speaking of the Jews, says, "If the first-fruits be holy, the lump is also holy."

Leaven is a substance foreign to that with which it is incorporated, and thus may be either good or evil. In reference to the bread eaten during the seven days of unleavened bread, leaven is typical of evil, and therefore its absence is enjoined. But the Saviour likens the very kingdom of heaven to leaven; and, in reference to the day of Pentecost, leaven is also good, being, in two wheaten wave-loaves, a type of the Holy Spirit influencing both houses of Israel, or two remnants from those whom Paul calls "our twelve tribes," as stated in Acts xxvi. 7, or those whom James thus speaks of at the beginning of his epistle: "James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad." Hence, in Leviticus xxiii. 17, the divine command

for the day of Pentecost is thus expressed: "Ye shall bring out of your habitations two wave-loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord."

Ezekiel's commission extended to the house of Israel as well as to the house of Judah, when both houses were in such a state of political depression as resembled death, and as made them say virtually, "Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth." Politically, however, these bones, devoid of flesh and bleached, were to be clothed with sinews and flesh, and to stand up as a great army. For Cyrus's proclamation in A. C. 536 gave not only deliverance to the captives in Babylon, but afforded facilities for "Parthians, Medes, and Elamites," or Israel placed in Media by Shalmaneser,* to be as one with Judah, as we behold them in A. D. 33, when on the memorable day of Pentecost it was as if a voice was heard, saying, "Come from the four winds, O breath, and breathe upon the slain that they may live." Under such circumstances individuals from both houses of Israel found a home as the primitive church at the earthly Jerusalem, while, in the sense of Hebrews xii. 22, they came "to Mount Zion, to the city of the living God, and to the heavenly Jerusalem."

Thus Sunday, the 24th of May, A. D. 33, or "day of Pentecost fully come," as stated in Acts ii. 1, was an extraordinary sabbath ritually, while it was a Christian sabbath fraught with events foreshadowed by types prescribed for 1630 previous days of Pentecost. This prediction, fulfilled to the very day, was too much for man or angels to originate. Hence, in Isaiah xli. 23, Jehovah says, "Show the things that are to come here-

* See 2 Kings xvii. 6.

after, that we may know that ye are gods." Thus the finishing of prophetic types proclaimed their divine origin, and thus the memorable day of Pentecost in its events shows that in advocating Christianity we have not followed cunningly devised fables.

We must not, however, suppose that Ezekiel's vision of both houses of Israel was exhausted in the events of the memorable day of Pentecost. For the first-fruits of wheat harvest presented from year to year on the pentecostal "morrow after the sabbath," not only prefigured the first out-pouring of the

Spirit, but implied a plenitude of spiritual influence in a harvest to follow. This harvest Paul contemplated, and, in the certain prospect of it, said to the Romans, "I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part only has happened to Israel, till the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

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ON ACKNOWLEDGING THE PROVIDENCE OF GOD.

BY THE REV. JOHN ROBINSON.

THAT there is a divine providence exercised over the concerns of men, is a doctrine clearly and fully taught in the word of God: a providence certain in its existence, universal in its operation, and yet minute and particular in its application to the circumstances of individuals. To suppose that the world which we inhabit, with all its variety of vegetable productions, and also of sensitive and intelligent creatures, is the work of chance, is absurd: and to admit that God is the Author and Creator of all these, and that he hath left the government of them to mere chance, is equally absurd. "Verily there is a God that judgeth in the earth." "He doeth according to his will in the army of heaven and among the inhabitants of the earth."

Whatever view others may take of the subject, this is a consolatory doctrine to the Christian. He rejoices in the consideration that "the Lord reigneth." True it is, there may be many things in the operation of divine providence, which to our weak and con-

tracted minds appear very mysterious, and for which we may not be able to account. But this is no more than we may reasonably expect from a being who is so infinitely exalted above us; "whose thoughts are not as our thoughts, nor his ways as our ways. For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." But this, so far from leading us to disregard the operations of his hands, should teach us to commit ourselves and our concerns to his superior guidance; and should especially enforce upon our attention the injunction of the wise man, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. iii. 6. Then, when we consider the important events that are not unfrequently brought about by what may appear to us, trivial circumstances, this injunction acquires additional force; since we know not what important consequences may result from the most minute circumstances of our lives.

At a time like the present, when so

many are in trouble and in great perplexity as to the course they should pursue, and a dark cloud hangs over their future prospects, a few remarks on the above injunction, and the promise annexed to it in regard to those who observe it, may not be unacceptable, especially to those who desire to glorify God in all they do.

First of all, it may not be improper to inquire in what manner this injunction is to be attended to. How are we to acknowledge God? In giving an answer to this inquiry, we are almost necessarily and involuntarily led to speak of prayer as a most important and essential means of acknowledging God. The very act of prayer is a tacit acknowledgment of our dependence upon God, and of our desire to be guided and instructed by him in the way that he would have us to go. It is, moreover, the asking of God to bestow upon us the blessings that we need and desire, and which he only can bestow. In perfect accordance with this, is that exhortation of the apostle, (Phil. iv. 6,) "Be careful for nothing, but in every thing, by prayer and supplication, let your requests be made known unto God." And as an encouragement to this, he adds, "And the peace of God, which passeth all understanding, shall keep your hearts and minds by Christ Jesus." What a blessed privilege is it that is conferred upon the Christian, that he is permitted, and even invited to come and pour out his heart before God, and to make known his requests to him. And how encouraging is the declaration, "Like as a father pitieth his children, so the Lord pitieth them that fear him: he knoweth our frame, he remembereth that we are dust."

Another means of acknowledging God, and closely connected with prayer, is trust, or confidence in God. And hence, we find that this is enjoined in close con-

nexion with the injunction to acknowledge him. "Trust in the Lord with all thine heart, and lean not to thine own understanding: in all thy ways," &c. In order to trust in the Lord it is necessary that we feel fully satisfied as to the perfection of his wisdom, the benevolence of his nature, and the immutability of his purposes. If we could suppose that God was defective in wisdom, we could not implicitly trust him. Or if he were wise and not kind, we might doubt as to the application of his wisdom on our behalf. Or if he were both wise and kind, but changeable in his purpose, and were guided by the impulse of the moment, still we should feel a want of confidence in him. But God *is* wise, he *is* kind, he also *is* unchangeable. These attributes are blended together in him, and are well calculated to inspire the mind with unshaken confidence. He is too wise to err, and too kind to be unjust. He also is of one mind, and none can turn him. How worthy is he then of our confidence! How safely may we trust all our concerns in his hands! But to pray to God, and to trust in God, is to acknowledge God.

It may be proper now to point out some of the grounds or reasons why we should acknowledge him. Several considerations readily present themselves to the mind, which we may briefly advert to. One powerful reason for acknowledging God will be found in the consideration that he is the supreme and universal Governor of all things. All worlds, all creatures, and all events are under his wise control. The highest intelligence in heaven cannot act independent of God; and the meanest reptile on earth is not beneath his notice, but is sustained by him, and has its wants supplied from his beneficence.

"'Tis his providence that governs
Through his empire's wide domain;
Wings an angel, guides a sparrow,
Blessed be his gentle reign."

But while God rules over all and provides for all, his saints are in an especial manner the objects of his kind regard. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." He has also said that all things work together for their good.

Another reason why we should acknowledge God, will be found in his infinite wisdom. All his plans and purposes are the best that could be framed; nor can they be improved by any after-consideration, as may be the case with the wisest schemes formed by the wisest of men. But "whatsoever God doeth is perfect."

Then God is not only perfect in wisdom, but almighty in power; so that he is *able to do* all things. That which his wisdom dictates to him as best, his power enables him to perform. Men cannot always act agreeably to their own wisdom, because their power is limited. They may not in some cases have it in their power to do that which a wise and enlightened understanding may suggest as suitable to be done. But it can never be thus with God; nothing is beyond the power of his arm.

The boundless goodness of God is another reason why we should acknowledge him. God is not more wise and able to supply our wants than he is ready to do so. "He is good to all, and his tender mercies are over all his works. He giveth to the beast his food, and to the young ravens when they cry." But especially for the encouragement of his people, it is said, "The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly."

The amazing condescension of God is another reason why we should acknowledge him. Though he is the "high and lofty One that inhabiteth eternity," yet hath he respect unto the lowly. Nor does he deem the meanest concerns

of his creatures beneath his notice. "He humbleth himself to behold," not only "the things that are in heaven," but also, "the things that are on earth."

"God that must stoop to view the skies,
And bow to see what angels do,
Down to our earth he casts his eyes,
And bends his footsteps downward too."

Therefore, "in all thy ways acknowledge him."

This injunction is appropriate at all times and under all circumstances, and in fact embraces all. There is no variety of situation or of circumstance to which it does not apply, when it is said, "in *all* thy ways acknowledge him." We should acknowledge him then in all the common occurrences of life. All our daily mercies come from him and demand a suitable acknowledgment, not only from our lips but from our hearts. Not a want is supplied but he supplies it; not a comfort is enjoyed, but he gives it. How appropriate then is the petition, "Give us this day our daily bread." And even those little cares and trials which are of almost daily occurrence do not befall us by chance, but are all appointed or permitted by him who "worketh all things after the counsel of his own will." We should acknowledge him when we enter upon any new undertaking in life. New situations devolve upon us new duties, and to whom shall we look to enable us to perform them, but to God; and where shall we seek for success to crown our efforts but from him? Nor should we take any important step in life without first seeking direction from him. We should acknowledge him in all our difficulties. It is almost inevitable but that at one period or other of our lives we should be placed in circumstances in which we shall not know how to act for the best; and where should we seek for wisdom to guide us, but to him who giveth liberally and upbraideth not? We should acknowledge him in all seasons of

affliction and distress. We may lay it down as a universal rule that admits of no exception, that there are none of Adam's race who pass through life without trouble in one form or other. And whether it be affliction of body, or mental anguish, or trials arising from the circumstances of our lives, or those of our families, or from whatever source, they are seasons in which God should be acknowledged. We should also acknowledge him in all seasons of prosperity and enjoyment. If there be one season of our lives more than another in which we are prone to forget God, it is perhaps when the tide of our affairs runs smoothly and evenly on, and the sun of prosperity gilds our path. Then we are ready to say, "I shall die in my nest; my mountain stands firm, I shall never be moved." And yet we are never in greater danger of falling, or of forgetting God, than in these circumstances. In whatever condition of life then we are placed, whether in sorrow or in joy, in difficulty or in comparative ease, in prosperity or in adversity, the inspired injunction is appropriate: "in all thy ways acknowledge him."

In connexion with attending to this injunction stands also a gracious promise, "He shall direct thy paths." In what a variety of instances has this promise been fulfilled; and for the encouragement of those who obey the injunction, it may not be improper to glance at a few of these instances. One of the foremost that presents itself to our minds is that of Abraham, when he was called to offer up his son Isaac. He was commanded by God to take his son, his only son Isaac, whom he loved, and to go into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains. This must have been very distressing to the good man's feelings, as well as very mysterious, that God should require this, especially as he was the son of promise,

in whom all the nations of the earth were to be blessed. But Abraham acknowledged God; he put his trust in him to provide. He took his son, he took the wood of which the sacrificial fire was to be made, he went to the place appointed by God, he erected an altar, he laid the wood in order upon it, he bound his son upon the wood, and his hand grasped the knife to slay his son; but having thus acknowledged God, and proved his faith in him, he is not permitted to sacrifice his son; but a ram caught in a thicket is presented to him, which he is allowed to offer in the room of his son. Abraham acknowledged God, and he directed his path.

Another illustration of the truth of this promise is furnished in the case of Abraham's servant, when he went to seek a wife for his master's son. Having arrived at the end of his journey, the first thing he did was to make it a matter of solemn prayer to God, that he would so order events that the mind and will of God might by this means be known. Having thus acknowledged God, he directed his path by causing events to transpire according to his request; and thus making the way of duty plain before his face.

The history of Jacob when he left the parental roof in consequence of the envy of his brother Esau, gives us another illustration of the same truth. Jacob pursued his journey till the shades of evening came on: he then took of the stones of the place where he then was for a pillow, and laid him down to sleep. Here he was favoured with a remarkable dream, and in the morning when he awoke, he exclaimed, "Surely the Lord is in this place, and I knew it not. And he vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my

God." Here then, on the part of Jacob, was an acknowledging of God, a craving of his presence and of his guidance: and who can say that reads his subsequent history, that the promise of God was not fulfilled in directing his paths? He met, it is true, with some disappointments and troubles, but still his path was directed by God. And how wonderful, on his return to his own land, was the interposition of God on his behalf, in softening the heart of his brother Esau, so that though he set out to meet Jacob in a hostile spirit, yet when they met, he fell on his neck and kissed him, and wept. As still further illustrations of the truth of this promise, if it were needful, we might refer to the history of Moses, in many instances, while conducting the Israelites from Egypt to the land of promise;—to the history of David, when he was hunted by Saul, as the devouring lion hunts the prey, and also when he fled from his throne because of Absalom, and prayed that God would turn the counsel of Ahithophel into foolishness: and also to many other facts recorded both in the Old and New Testaments; but the instances already referred to will suffice.

There is however one more observation that we may make, and that is, if our path is directed by God it will be a *right* path. It may not at all times be a pleasant path, that is, to flesh and blood, or one that is easy to walk in; on the contrary, there may be much to contend with. We may meet with many bitter disappointments; our hopes may be often blighted, and when we think ourselves almost certain of some fancied good, while we attempt to pluck the rose, we may prick our fingers with the thorns, and at last miss the object which we are attempting to grasp. Or our way may at times be very intricate, it may have many labyrinths and windings in it, or may even seem to be hedged up with thorns; it may re-

semble in some respects the way of the Israelites through the wilderness; it may be rough and rugged; but as they, in looking back on the way the Lord their God had led them, were constrained to acknowledge that he had led them by the right way, so it will be with us; if our path is directed by God it will be a right path. We may have many enemies to encounter both from men and from spiritual wickednesses in high places, and also from the corruptions of our own hearts; but if God sees fit that we should be exercised with these, he will also with the temptation make a way for our escape, and bring good out of evil; so that it will still be a right path. God has not promised to exempt his people from trouble, though he has promised to deliver them in the day of trouble; and he will direct them in that way which his wisdom sees best to fit them for, and to bring them to a city of habitation. "In all thy ways" then, O Christian, "acknowledge him, and he shall direct thy paths." He who sits at the helm of all human affairs, who presides over all the destinies of men, who rules over all worlds and all creatures—he whose wisdom is perfect, whose power is almighty, whose goodness is boundless, whose condescension is infinite, and who deems not the least of thy concerns beneath his notice;—"acknowledge him, and he shall direct thy paths." Yea, he who has given to thee exceeding great and precious promises, who has said that all things shall work together for thy good, that he will give grace and glory, and will "withhold no good thing from them that walk uprightly," and who, from love to thy soul has given his Son, his only beloved Son, to die for the redemption of thy soul, and who, with him, will freely give thee all things: having given the greater gift, he will not withhold the less. "In all thy ways acknowledge him, and he shall direct thy paths."

SOCIAL CHANGES SUBSERVIENT TO THE KINGDOM OF CHRIST.

"I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him."—EZEKIEL xxi. 27.

THIS is the motto of one of the discourses which Foster delivered at Broadmead twenty-five years ago, and which are published in the second series of his Lectures. Many of the remarks contained in it are peculiarly adapted for consideration at the present moment. He observes that a vast system of military fortifications of the infernal king is spread over the whole earth—the glaring evidence of his invasion and usurped continued dominion—and that it is delightful to see at any quarter, the cracks and rents of a commencing dilapidation. "What ruinations," he exclaims, "there must be on earth before Christianity is set quite clear and pure from all the corruptions of worldly policy. 'Let the train of them go on!' will every one say that loves it in its heavenly simplicity. 'Overturn!' will still be his prayer with respect to all systems and institutions, which, by their principle, put religion on any ground where it must be necessarily and primarily a secular affair; where the spiritual interests shall be made formally subsidiary and servile to the secular; where secular regards will necessarily have the ascendancy; where the leading considerations will naturally be those of emolument and ambition."

"If we look at superstition alone, the popish superstition has, in some of the countries, taken such entire possession of the people's minds, so wholly pervaded and conformed their habits of thought—and is so interwoven in all their institutions, that a confusion and upsetting of their whole national economy may be absolutely necessary to shake this odious despotism of error and delusion. Something may be ne-

cessary to disturb, confound, and distract their minds; to drive and bear them out of their ancient position; to force thoughts, and doubts, and new apprehensions upon them; to make a convulsive wrench of their mental fetters; to shake, and crack, and rive their prison-house. It may be necessary that the regular order of their superstitious ceremonies should be violently interrupted and broken up. It may be necessary that many of their institutions be ruined; and their ecclesiastical tyrants be rendered objects of suspicion, hostility, or contempt. This may be the required 'overturning;' and this may be effected by political commotion; by war and revolution, backward and forward. 'Necessary,' we said; not of course that God could not cause a nation's deliverance from superstition by milder means. But mild means have not been his method with corrupted, superstitious nations, (the Jews for example) and are very little likely to be so now; therefore, if the Almighty be really going to accelerate the progress of his cause, and of human improvement,—and the thickening shocks and commotions of the moral world, corresponding to the images and predictions of prophecy warrant us to hope so—we have yet a dark and fearful prospect before us. But the consolation is that all these overturnings are to displace and destroy what obstructs the cause of heaven and of human happiness. And the object is worth all that the Sovereign Governor has doomed that it shall cost. To hasten the destruction of the spiritual reign of "the man of sin," and of the stupifying dominion of ignorance, and of the oppressions of despots and

tyrants—it is worth that there should be wars, invasions, and revolutions, dreadful as they are. Dreadful indeed! and thus we see what nations that forget God and grow inveterate in evil entail on their posterity.

“‘I will *overturn, overturn, overturn!*’

The repetition of this word of solemn denunciation has a striking sound and import. How strongly it intimates the reluctance of mankind to change to what is good—to what is finally right. They and their affairs change only to what requires to be changed again, and a third time changed, and still again! What a race it is! that when driven from one position by divine judgments and calamities, is sure to go in a direction where it must be encountered by more such judgments, so that they cannot, at the first turn, have the good that is intended ultimately from violent changes: there must be more changes first. Men of easy faith and sanguine hope, have sometimes, after one great commotion and change, joyously assured themselves that this would suffice. ‘The grand evil is removed—we shall now happily and fast advance, with a clear scene before us.’ But after a while, to their surprise and dismay, another commotion and change has perhaps carried the whole affair back, apparently to the same state as before! Recollect the history of the Reformation in this land, begun by Henry the VIII., and established, it was gladly assumed, in the reign of his son. But that youth dies, and then we have the instant return of popery, in all its triumph, fury, and revenge. After a while queen Mary departs; and all the pious souls exult in

liberation and protestantism. But then again, in Elizabeth’s time there comes a half-popish, severe spiritual tyranny. Later down, after the overthrow of the tyrant Charles, there arose, for the first time, a prospect of real religious liberty. But his son resumes the throne, and all such liberty was utterly abolished, and so continued long; and another revolution was required, that religious faith and worship might be free.

“And here observe, how different may be the ends that God has in view, from any that may be intended by the immediate chief actors. (*‘He meaneth not so, but it is in his heart to cut off and destroy nations not a few!’*) And often these actors may be amazed and confounded by results directly contrary to what they had intended. As to the actors and instruments, God will make many bad ones serve his great design,—the lovers of commotion for its own sake, as before observed; the haters of all good order; insane ambition; bigoted superstition; and perhaps very eminently, infidelity itself. Let us adore the wisdom and power that can make even all these work to an ultimately glorious end! That end for which are all the ‘*overturnings,*’ is the glorious kingdom on earth ‘*of Him whose right it is;*’ his right all this while,—mysterious that he should permit himself to be so long debarred!—his right by many and infinite claims—his right assured by prophetic declaration. How just then the overturning of all things that withstand it! And if his right, how certain to be at length possessed! And how happy the scene when he shall have taken the full possession! A splendid contrast for the reader, then, of the history of our times!”

CHRONOLOGICAL PAGE FOR JUNE, 1848.

SUN RISES & SETS.				FAMILY BIBLE READING.	MEMORANDA.
1	Th	h m		Judges xvii. Romans vi.	1842, Jubilee Meeting at Kettering. New moon 40 m. past 2, afternoon.
2	F	3 50		Judges xviii. Romans vii. 1—20.	1844, E. Daniel of Ceylon died. Clock after sun, 2 minutes, 19 seconds.
3	S	3 49		Ruth i. Romans vii. 21—25, viii. 1—11.	Venus a morning star through the month. 1814, Peace signed at Paris.
4	LD	3 49		Psalms. Psalms.	Sunday School Union Lessons, [1—12. 2 Chron. xx. 1-30, Luke xxiii. 50-56, xxiv.
5	M	3 48		Ruth ii. Romans viii. 12—39.	1771, Ernest, king of Hanover, born. 1842, T. Gough of Westbury Leigh died.
6	Tu	3 47		Ruth iv. Romans ix.	Moon rises, 20 m. after 9, morning. Baptist Irish Committee.
7	W	3 47		1 Samuel i. ii. 1—11. Romans x.	1770, New Connexion of Gen. Baptists formed. 1832, Reform Bill received Royal Assent.
8	Th	3 46		1 Sam. ii. 12—17, 27—36, iii. Romans xi.	1814, Allied sovereigns received in London. Moon's first quarter, 16 m. past 5, afternoon.
9	F	3 46		1 Sam. iv. v. 1—7. Romans xii.	1790, Robert Robinson died, æt. 55. 1834, Dr. Carey died, æt. 73.
10	S	3 45		1 Sam. vi. vii. 1—12. Romans xiii.	Clock after sun, 53 seconds. [sunset. Mars and Jupiter to be seen in the west, after
11	LD	3 45		Psalms. Psalms.	Sunday School Union Lessons, 2 Kings i., Luke xxiv. 13—35.
12	M	3 45		1 Sam. vii. 13—17, viii. Romans xiv.	Whitmonday. 1733, Edward Wallin died.
13	Tu	3 45		1 Sam. ix. 1—24. Romans xv.	1793, Thomas and Carey embarked for India. Fraternal meeting of Ministers at Moorgate St.
14	W	3 44		1 Sam. ix. 25—27, x. Romans xvi.	Clock after sun, 4 seconds. 1820, Joseph Phillips of Java died.
15	Th	3 44		1 Sam. xi., xii. Acts xx. 2—38.	Clock before sun, 9 seconds. Moon rises, 45 m. after 6.
16	F	3 44		1 Sam. xiii. Acts xxi. 1—17.	1846, Pope Pius IX. elected. Full moon, 58 m. past 8, evening.
17	S	3 44		1 Sam. xiv. 1—46. Acts xxi. 18—40.	1703, John Wesley born. 1832, Richard Davis died, æt. 65.
18	LD	3 44		Psalms. Psalms.	Sunday School Union Lessons, 2 Kings ii., Luke xxiv. 36—53.
19	M	3 44		1 Sam. xv. Acts xxi. 40, xxii. 1—29.	329, Council of Nice began its sitting. 1215, Magna Charta signed.
20	Tu	3 44		1 Sam. xvi. Acts xxii. 30, xxiii.	1837, William IV. died, aged 72. Baptist Home Mission Committee.
21	W	3 45		1 Sam. xvii. Acts xxiv.	1377, Edward III. died, aged 65. Clock before sun, 1 minute, 26 seconds.
22	Th	3 45		1 Sam. xviii. Acts xxv.	1814, John Sutcliffe died, æt. 72. Moon rises, 27 minutes after 11, night.
23	F	3 45		1 Sam. xix. Acts xxvi.	Moon sets, 5 m. after 11, day. Clock before sun, 1 minute, 51 seconds.
24	S	3 46		1 Sam. xx. Acts xxvii. 1—38.	Moon's last quarter, 27 m. past 6, morning. 1813, Baptist Union formed.
25	LD	3 46		Psalms. Psalms.	Sunday School Union Lessons, 2 Kings iv., Acts i.
26	M	3 46		1 Sam. xxii. Acts xxvii. 39-44, xxviii. 1-10.	Moon rises, 51 m. after 12, morning. 1830, George IV. died, aged 68.
27	Tu	3 47		1 Sam. xxiii. Acts xxviii. 11—31.	Sun due east, 7 h., 23 m. 1833, William Shenston died, æt. 62.
28	W	3 47		1 Sam. xxiv. Ephesians i.	1838, Coronation of Queen Victoria. Clock before sun, 2 minutes, 55 seconds.
29	Th	3 48		1 Sam. xxvi. Ephesians ii.	Moon rises, 47 m. after 2, morning. Moon sets, 29 m. after 6 evening.
30	F	3 49		1 Sam. xxvii., xxviii. Ephesians iii.	1637, Prynne, Burton, & Bastwick pilloried. New Moon, 19 m. past 10, night.

INTELLIGENCE.

UNDER the persuasion that it will gratify our readers if we present them with an unusually large portion of intelligence, we omit entirely, this month, our Review department. The latter end of April and the beginning of May habitually furnish information respecting the operations of religious societies and the progress of truth throughout the world which cannot be obtained at other seasons; and the momentous events that are taking place on the continent of Europe naturally excite a desire to ascertain, as far as possible, the prospects of faithful men who are endeavouring to promulgate Christian principles in foreign lands. We have thought best therefore to defer till our next number all notices of books, that space might be afforded for articles of more immediate and pressing interest.

AMERICA.

PROGRESS IN THE UNITED STATES.

In a letter to the secretaries of the Baptist Union, the Rev. Baron Stowe, M.A., of Boston, gives a bird's eye view of the state of our denomination in America, which our readers will be pleased to see. It is dated Boston, March 23, 1848.

"You, and the intelligent body of Christian disciples whom you represent and serve, will be gratified to learn that, since my last communication, the religious affairs of our American churches have assumed, in some respects, a more encouraging aspect.

"After the powerful and wide-spread revival of 1842, there was a general subsidence of the tide of religious feeling, accompanied by a moral lassitude and inertness that were truly alarming. The expenditure of vital energy had been excessive, and the result, by an unchangeable law of providence, was an almost universal syncope. This was the more deplorable, as large numbers, imperfectly trained in doctrine and duty, had been gathered into the churches, and greatly needed careful, assiduous oversight. Many, who had probably mistaken emotion for conversion, soon gave proof that they had 'no root in themselves,' and 'fell away.' Numerous others, very much it is to be feared from sheer inattention and a lack of the proper formative discipline, failed to 'run well,' and ceased to maintain their ecclesiastical relations. Time has shown that the moral power of the churches was not so much augmented by their large accessions, as they fondly anticipated.

"But during the period that has since intervened, a healthful process has been in operation. The churches have been gradually recovering from their exhaustion, and now seem prepared with renewed vigour, to

resume activity in their Master's service. Profiting by the lessons of the past, they are disposed to avoid the extremes into which they had been incautiously led, and which had been the occasion of so much detriment. Equally intent on the *end*, they are more considerate with respect to the *means*. Believing as fully as ever in revivals, and regarding them as the divinely appointed methods for the enlargement of Zion, they are desirous of such only as shall be purely the product of the Holy Spirit. With unaltered convictions respecting the importance of Christian activity, they have a deepened persuasion that no human instrumentality, however skilfully adjusted, can supersede the necessity of the divine influence. Corrected views of dependence upon the sovereign will have led to increased humility and importunity in prayer; and now that God is more suitably honoured by his people, his favour is returning to his heritage. Many revivals of a most delightful character, are now in progress in all parts of the country, and hundreds of churches are quietly receiving accessions, which are probably none the less genuine because unattended by special excitement. The word is faithfully preached, and the Holy Spirit renders it effective. Christians pray for the conversion of sinners, and accompany their prayers by living exemplifications of their faith, and their requests are liberally answered. The reasons are numerous for believing that the present year will witness in our favoured land a large spiritual harvest.

"War, it has been said, is antagonistical to the advancement of religion. Certainly the spirit of war is adverse to the spirit of the gospel. And yet, while our country has been making fearful aggressions upon a neighbouring republic, and the war spirit has been very rife throughout the Union, our churches have been graciously watered by the dews

of grace, and thousands of souls have begun to live for eternity. The solution of the problem is doubtless in the fact, that Christians, very generally, have disapproved the war, and by their testimony and prayers sought its speedy termination. God often blesses his people under the most unfavourable circumstances, when, by so doing, he can best honour the right and the true.

"We are not doing a tithe of our duty to the pagan world. The entire receipts of our missionary union for the year ending the 31st inst., will be only £18,000, or less than 90,000 dollars; consequently, our foreign operations are very restricted; but the little we do has the blessing of a faithful God. Our missions are in the main prosperous.

"What will be the effect of recent political changes in France upon our mission in that country, we cannot predict; but our hopes are raised that religious liberty will in some way be guaranteed, and that our brethren will be allowed to prosecute their labours unmolested. They have suffered much, not from the people, but from the local authorities instigated by the Romish priests; and the frequent vexatious prosecutions, though they have not suppressed inquiry, or hindered the work of the Spirit, have been extremely annoying. If any nation on earth needs the pure gospel it is the French. May God save them from infidelity and superstition!

"Of all our missions in Europe the German is the most successful. Within fourteen years the little germ of a baptist church that was planted in Hamburg, has grown to respectable dimensions, and spread its branches over a large territory. Mr. Oncken has lived to see more than fifty churches formed after the primitive model, rising under his vigilant culture, in that land of literary and religious anomalies. They attract, it is true, very little notice. Even the large-hearted Merle d'Aubigné does not notice them among the hopeful signs of Germany's renovation. But they are seed whose life cannot easily be destroyed, and when the ripened harvest shall wave before the eyes of the nations, the name of the sower will be held in grateful and honoured remembrance.

"Our Asiatic missions, though sadly crippled by a deficiency of labourers and funds, are diffusing much light, and gathering many trophies for the Redeemer. Among the Karens of Burmah, especially, are the victories of the cross multiplied. Hundreds of that interesting people are every day added to the churches. According to the latest intelligence, some 1500, in a single district, were waiting for the return of the missionary from America, to examine and baptize them. That missionary, though with very imperfect health, hastened back by the overland route, and resumed the delightful work which he had reluctantly

left. In September he was in London, in November he was in Arracan."

CANADA.

In the Montreal Register it is stated that "a revival has recently taken place in the coloured church in Niagara. Thirty-four have been baptized in the waters of Ontario, and more are inquiring the way to Zion." By a private letter from Mr. Cramp we learn that Mr. Wenham, who was in this country two or three years ago, is about to revisit us. Mr. Cramp's esteemed colleague, Mr. Bosworth, has been very seriously ill, but his duties in the College, to some extent, have meanwhile been kindly performed by Dr. Davies. The commercial embarrassments which have been felt extensively in Canada, have seriously affected the comfort and efficiency of the brethren in Montreal who are seeking to promote the welfare of the colony, and they create difficulties which, if it were not for the crippled state of the Baptist Missionary Society, at the present moment, its committee would doubtless feel it incumbent on them to relieve.

NOVA SCOTIA.

The Montreal Register says, "The work of the Lord is prospering in the sister colony. Our correspondent at Halifax informs us that some pleasing additions have been recently made to the baptist church in that city. A letter to the editors of the Christian Messenger, dated March 26th, contains the following statement:—'We had another baptism here to-day. Twenty-six were baptized, and I suppose there will be another baptism next Sunday. Upwards of a hundred have been baptized since the commencement of the revival. Appearances are still quite promising, and we hope the second church (Gaspercaux) will share in the blessing. Brother Hunt baptized sixteen to-day, making upwards of seventy in Cornwallis.'"

EUROPE.

FRANCE.

Any authentic information respecting the religious state or prospects of France must be at the present moment of the highest interest to intelligent readers. We do not fear censure, therefore, in occupying a large space with the statements of respectable men who have had personal opportunities of ascertaining the feelings of the French public.

Mr. Arthur, a Wesleyan missionary residing at Paris, at the meeting of the Wesleyan Missionary Society, spoke thus:—

"Taking that country to which reference has been made—France, I must say, that during the revolution in Paris, and subsequently to that revolution, I have made it my conscientious duty to see as much of the people as I could, to watch them as closely as Providence gave me the opportunity—to go wherever I could go with propriety, in order to obtain a knowledge of their sentiments, and of their feelings. I have been in the most excited of the mobs, on the most excited days. I have been even in the lowest of the Communist Clubs. I have been wherever I could find access and opportunity; and there is not a sentiment of hope uttered by my rev. friend (Mr. Noel) in which I do not cordially and joyfully participate. Some of my friends, not far from me, are aware that this has been my prevalent state of feeling. In this country there has been no exaggeration, with regard to the universal distress, with regard to the stagnation to trade, with regard to the pecuniary embarrassments, and to the danger to manufacture and commerce, for some time to come, that have resulted from the revolution. On that point, your information, your impressions, do not appear to be beyond the reality. But with regard to social disorder,—with regard to danger to life, property, person, or other private right,—I believe the impression in this country—as is very natural in a country which God has long blessed with such perfect peace—is altogether beyond the truth; and I believe, too, that no man who has not lived in Paris during the revolution,—no man even in France, however acquainted with the aspect of the Parisian character, and its changes, could have supposed that changes so prodigious should have occurred in a day—that the most inflammatory principles should have been spread abroad—that excitement of the utmost kind should have been brought to bear upon them—and that yet, since the revolution, the city of Paris is freer from crime, theft, robbery, and general disorder, than at any recent period of its general history. There has never been anything to endanger life and property for a moment; there has never been anything to frighten, although there has certainly been a good deal to concern, anybody: there never has been anything to frighten any except those who looked upon the people in their very equivocal dresses, and their very alarming manifestations. But those who went amongst them, talked with them, and learned and studied them generally, came home and relieved friends who were looking out of the windows in great distress. I can only express my own feelings in the language of a Frenchman, who, previous to the revolution, hardly ever thought of a Divine Providence. I saw him the day after the republic was proclaimed. He was bathed in tears, and predicted a reign of terror. I saw him about a fortnight

afterwards, and he said, with the utmost feeling, as he had done before, but with feeling of a very different kind, "I cannot account for the conduct of that populace, except on the ground that God is governing their instincts." And wherever I have gone, whether among the legitimatists, among the constitutional monarchists, or among the republicans, I have found, more or less in every mind, a persuasion that the revolution, in its occurrence, and that the moderation and temper of the people since the revolution, were altogether beyond the common order of political events; and that, as an English officer (who was not disposed to say too much in honour of God) observed, "I saw all that was done in this revolution, and I know that no hand of man brought the king off the throne; there must have been some hand which no man saw." And that hand which no person saw is, I believe, more recognized in the public mind of the French people at this moment, than it has been for many, many years. I believe that there is an undefined, but a most salutary impression abroad, that there is a controlling Providence; that there is something in the state of the world that cannot be accounted for except that it is God's doing. And, sir, with regard to the prospects which this revolution opens for our operations in France, I look upon our English work there as not a matter to be taken into account at all: because, if the English, who were there and heard the gospel from our English brethren there, are now in England, they will hear the gospel here, so that that matter need not be weighed as affecting the general interests of the kingdom of Christ. Yesterday, I preached the gospel in London, to several people to whom I was in the habit of preaching it in Paris and Boulogne, and so far as the state of souls is concerned I suppose the mere locality does not affect their edification. But, however, the work of God, as conducted by us and other evangelical Christians in France, has, it is true, in passing through the revolution, had to encounter some danger. First, there was the danger of a complete anarchy. Had that occurred, it is very certain that the violent party would have been exceedingly liberal to the gospel, as long as the gospel did not interfere with them. But it is equally certain, they would have been as despotic to the gospel as they endeavoured to be to the electors of France. They would have put down the gospel or anything that interfered with their own despotism, without the slightest hesitation. However, there was no time when the probability of anarchy was equal to the probability that anarchy would not arrive; that is to say, of a permanent anarchy. There was no time when I feared anarchy greatly, although for a considerable time I was compelled to admit its probability. But since that Monday in

London, following the prayers of a Christian sabbath, when the benefits of the holy sabbath, and the sanctuary services, and the prayers of that sabbath, came down and shed their peace upon this land,—the ray that shed joy and gladness through England gave strength and refreshing to every friend of order throughout all France. And I know it to be a fact that a French lady, and a Roman catholic, when reading the exaggerated and alarming, and in some respects amusing reports of what was to occur in England,—when the queen was to go to Germany, and many other terrible things were to occur,—said to her servants, “We must all pray for England; for if England be overturned, what is to become of the world!” And, sir, while I believe that England had, on that day, the prayers and sympathy of every friend of order and of happiness in France, that is, the prayers of such of them as do pray (and would to God there were more than there are), I believe also that the benefits of that day nerved the minds of the French people, unconsciously to themselves. The benefit was immense. They saw that anarchy was not so strong among themselves as order. I believe there is scarcely a man in France who thinks that anarchy is at all possible. The reign of order appears now to be complete. That there may be a collision is not impossible: that there may be a protracted struggle is barely possible: but my own impression is, that there will not be even a grave struggle, that the friends of order will be enabled to establish order, and that the liberties of the country are secure. Another danger was from the prevalence of Communist doctrines. We might have supposed that nearly the entire French people would now begin to look upon the gospel, as the violent republicans looked upon our constitutional monarchy, as a very good thing for men in their boyhood, but utterly unfit for the government of men in their full maturity. And if we had regarded the speeches of a few persons, the words of a few noisy individuals, we might have supposed these sentiments had taken possession of France. But Providence has recently shown that the Communist doctrines are not generally accepted; that the Communist tide of feeling is not very generally prevalent; and my decided opinion is this, that a vast majority of the French people are, at this moment convinced that a nation without a religion is an impossibility; they are convinced that in the main, Christianity is a religion divine; but they look upon Christianity as it existed in France, as a thing rich in abuse and in absurdities. Many of them have not yet learned how to separate Christianity from these abuses and absurdities. Very many of them are unaware, that Christianity in itself does not imply either the one or the other. But even those who have their eyes open to

these abuses and absurdities, are content, rather than abandon the country to infidelity, which they believe would be its greatest woe, still to retain that Christianity which they see, with all its absurdities and all its abuses; and I believe, never since the days of the Huguenots, was the public mind of France so near the truth as it is at this very day. That is my conviction. Then, as to the opportunity of our acting upon that mind so prepared by the providence of God. Why, the facilities given to us now place us altogether in a new position. Hitherto, methodism in France was a thing with a name, without a proper meaning. We never could go to work. We never could form a circuit; and methodism, without a circuit, is not a powerful agent. The methodist, preaching to a little congregation in one spot, is never at home. The methodist preacher requires his circuit, his work, and his congregations; and to have continually before his eye the idea of an evangelization. Now in France, hitherto, the evangelization has been of a very restricted kind. It was impossible to enter a town unawares, or to get on until you had paved the way, and after long anxiety, got an authorization to preach in some little room or other. So that our acting energetically on the mass of the people was impossible. But now the opportunity is opening upon us, and the sphere of usefulness will be immense. In the neighbourhood of the most recent station which we have occupied in France, our missionary had the greatest difficulty possible six months ago to obtain leave to open his chapel. Since the revolution occurred, twelve individuals in that town have publicly renounced Roman catholicism: and two villages in the neighbourhood have invited him to enter them, to preach the gospel; and he is in negotiation with several other neighbouring towns, with every prospect of forming a circuit, and working it as circuits used to be worked in the former days of our evangelization at home; and I believe that the sphere of labour now opening up will present a new aspect of our affairs in France, and perhaps force our committee to deliberations and measures of a character they were not prepared to anticipate.

Mr. Baptist Noel, who visited the continent last summer, at the same meeting expressed himself thus:—

“You are aware that up to a very recent period, the efforts made by your missionaries, in common with other Christian people in France, were often interrupted most injuriously. A friend of my own, for example, Mr. Roussel, who, like Wesley and Whitefield, had manifested much zeal and courage in his faithful itinerancy through that country raised, by his exertions, a chapel in the im-

portant city of Angouleme, for which he was tried; and the great Court of Appeal at Paris, if it did not actually condemn him, was at least disposed so to do, and it was thought that, ere the proceedings terminated, his work in that city would be materially interrupted. The Baptists who associated for worship and for the preaching of the gospel in the department of Aisne were, by a torturing of the law, and against the effect of the Fifth Article of the Charter, absolutely prohibited from meeting throughout the department in any numbers, however peaceful they might be, for the worship of God, or for the preaching of his gospel. But the consequence of recent events has already been, that all these processes against Christians on account of their religious efforts have been at once suspended; that all the penalties to which they had been sentenced for these pretended offences have been remitted; and the Provisional Government has proclaimed the entire liberty of all Christian men to preach their own doctrines, and to meet for worship throughout the whole kingdom. Our Christian brethren in France have, therefore, much courage and much hope in the prosecution of their work; and amidst the tumults of Paris—tumults which have been most marvellously suppressed by the gracious providence of God, and by the almost unexampled vigour of the men who form the Provisional Government—amidst the tumults of Paris, and the necessarily unquiet state of the population, my friend Mr. Roussel has placarded the great doctrines of the gospel on the walls, he has preached in their crowded thoroughfares, he has spoken to multitudes on the bridges the great truths of the gospel, and he has publicly summoned all Christian men to the work, telling them on the walls of Paris that this is the moment in which God has called every Christian who has a head to think, a tongue to speak, or a heart to feel, to begin to labour for God and for his fellow men."

At the meeting of the British and Foreign Bible Society, Professor La Harpe, from Geneva, said:—"I am a Frenchman, and at such a time it is with difficulty that a Frenchman can speak about his own country without entering more or less into political questions, which, however, I shall avoid, referring to them only so far as I consider it necessary in relation to the work of God, and in a way which I consider to be strictly Christian. France, my lord, is now entering upon a new field of life and action. The political situation in which that country has recently been placed makes the work before you quite a new thing, because Christian exertion will now find there new space and new facilities. Therefore this seems to me to be quite a proper time for this society to strengthen its

hands, and for its friends and patrons to close their ranks, and to march as one man to the spiritual conquest of my country. Now, owing to the new political forms introduced into France, more is to be hoped than at any preceding period, from the action of the Bible upon the people. I will not pronounce here upon any political question, but I may say, that the individual in France occupies a very different position now from what he did a short time ago. Now, every man's feeling may tell upon public opinion, and upon results, as you may indeed have seen within the last few days; and now the acting upon the feelings of each individual in the country, the working upon them in a Christian way, and in a Christian light—the light of the gospel—this becomes not only a duty but a hopeful task. There is nothing lost now, every thing will tell in the result; with God's blessing, every effort will produce corresponding success. As to liberty, for the present it is boundless; our agents go through the country and everywhere they can speak, they can preach. In some parts, the catholic priests having left their pulpits, our agents have been called upon to come into the catholic churches, there to speak about the word of God, and there to offer for sale their books, and to explain their value to attending crowds."

At the same meeting, Mr. Arthur said, "While it would be impossible, even were it not undesirable, to attempt to predict the whole, or even the chief social and political results, I believe, my Lord, that amongst Christian men who have been amongst the Parisian population during the progress of those changes, there is no difference of opinion on this point, that a very wide door is being opened on every side for the spread of the word of God in France. A state of public mind not easily accounted for, a state of feeling anomalous in itself, and, so far as I can discover, exceedingly unlike anything that has been witnessed before, now generally pervades the French mind. There is a distinct impression on the minds of the people generally, that in the present crisis of political events there is a power at work which statesmen cannot control—a power which politicians did not originate; that God is working changes which no man could have foreseen, and in the midst of those changes controlling, subduing, and in some respects dignifying, an infuriated populace by the operation of principles which no man could have believed would have had that effect when such inflammatory materials were in existence. I have discovered more of an impression that God is, and that God acts; that God looks upon the world, thinks of the world, and rules the world. I have, I say, discovered far more of such an impression since those great changes took place than I ever dis-

covered before. This may appear little to those who have from infancy been accustomed to attach the idea of an active providence to every great public event, and even to many of the most important occurrences in private life. The recognition of God's providence may appear to such, I say, a very small matter; but as regards minds reared not only in professed, but in practical atheism, I can conceive nothing more important than the acquisition of the feeling that God is, and that God acts. When once the sun is seen in the heavens, all other objects will begin to be discerned. 'No man cometh unto Christ except the Father who sent Christ draw him.' The appeal now made on this subject to men's minds in France, is addressed not so much to their judgment as to their conscience, not so much to their opinions as to their feelings; and when a man with any degree of reverence in his mental constitution begins to feel that there is one God, he is near unto the question, 'Who is Mediator between God and man?' Independently of those preparations of the public mind, which I think I have myself recognized, I believe there has been for several years past, through the agency of this society, a work going on preparatory to something grand in the religious history of France,—a work singularly analogous, if I mistake not, to that blessed work which was silently proceeding in England from the death of Wickliffe down to the days of the reformation; yet a work in which the word of God seems to have been hitherto almost the sole agent."

GERMANY.

A letter from Mr. Oncken of Hamburg to Simon Wilkin, Esq., dated April 25th, contains the following passages:—

"True, the events are awful; awfully grand, I would call them; at least, as far as Germany and the continent generally are concerned. The despotic thrones are shaken and fallen; the press is free; and religious liberty, that great birthright of every man, is descending from heaven like an angel of peace. I am lost in adoration at the great goodness of God to us;—to me, poor heretic—for the deliverance vouchsafed to us. Five and twenty years we have borne the cruel chains of spiritual oppression, but now they are broken, and the year of our jubilee has come; the captives are free. The Lord has at last heard the cries of the oppressed; and the oppressor is oppressed, as a just recompence. How can we marvel at the final rise of nations against their oppressors? Every unjust law enacted by the powers that be, bears within itself its own final destruction. . .

"The great, great blessing of religious liberty, which our heavenly Father has thus granted us, may, I am well aware, become a

snare and a curse to us; and viewing the blessing in this aspect, I have warned the dear people among whom I am labouring, not to be lulled into a false repose, by supposing that our severest contests are now ended. I preached to this end last Lord's day, from Acts ix. 31, taking the English version, and dividing my subject—

"1. The past. 2. The present. 3. How this is to be improved. 4. The glorious results which we may expect from the present.

"The field is now open before us in every direction, and I have numerous calls to visit different places. Alas! for the drag which will split my time between preaching Christ and begging from house to house for our chapel. But there is no option; I must either steer for the north, and see if the Lord will command the gold and silver at my disposal, or across the Atlantic. At first, however, I move off next week to Oldenburg, and, if the Lord will, afterwards to Berlin."

ANNUAL MEETINGS.

BAPTIST UNION.

The thirty-sixth annual session of the Baptist Union of Great Britain and Ireland, was opened at the Mission House, London, April 21, 1848, and was attended by about sixty ministers and delegates from churches and associations in the Union.

At ten o'clock the chair was taken by the Rev. W. H. Murch, D.D., of Rickmansworth, and the session opened with prayer by the Rev. B. Godwin, D.D., of Bradford.

Joseph Fletcher, Esq., and W. Bowser, Esq., a deputation from the committee of the Baptist Building Fund, being announced, were requested to take their seats.

The Rev. Amos Sutton, general baptist missionary from Orissa, and member of the Bengal Baptist Association, being introduced by the Rev. J. H. Hinton, secretary, it was resolved,—

"That brother Sutton be received as a representative of the Bengal Baptist Association."

It was then further resolved—

"That such other Christian friends, not members of the Union, as may desire to be present, be requested to take their seats in the gallery."

The Rev. J. H. Hinton having stated that it was necessary that a Recording Secretary should be appointed, the Rev. J. Sprigg, of Margate, moved, the Rev. R. Roff, of Cambridge, seconded, and it was resolved—

"That the Rev. William Groser be requested to be Recording Secretary during the session."

The chairman appointed a committee of nomination, to prepare a list of officers and committee for the year ensuing.

The Rev. J. H. Hinton read the report of

the committee and the treasurer's account, and laid on the table the materials prepared for the Manual. The treasurer's account having been duly audited, the Rev. W. H. Black moved, the Rev. R. Roff seconded, and it was resolved—

"That the report now read be received, and printed under the direction of the committee."

The deputation from the committee of the Baptist Building Fund, then laid before the Union the plan of a loan fund recently adopted by them; and a resolution was moved by Mr. W. H. Watson, and seconded by Mr. Haddon, to the effect that the Union should recommend the churches "to take into consideration the propriety of their making a collection on a fixed day in every year in aid" of it: an amendment, however, was moved by the Rev. G. W. Fishbourne of Bow, seconded by the Rev. Dr. Godwin of Bradford, and carried, to the following effect—

"That the subject of the formation of a fund for the assistance of churches in relation to chapel building, now brought before this meeting by a deputation from the Baptist Building Fund, be referred to the committee of this Union, in order that it may be by them considered conjointly with the Baptist Building Fund, and brought before the attention of this body at their next annual session."

That part of the report which related to the preparation of a manual of chapel-building, was then taken into consideration, and a letter of the Rev. J. Jobson of Manchester, the secretary of the Methodist Chapel-building Committee, was read. After some conversation, it was moved by the Rev. R. Morris of Manchester, seconded by the Rev. C. Stovel of London, and resolved—

"That the committee be requested to proceed with the manual of chapel-building."

The Rev. W. H. Black brought up the report of the committee of nomination, which, with some modifications, was adopted.

A letter was read from the committee of the Anti-State-Church Association, intimating their intention to engage some member of the House of Commons to divide the House on the grants of the English and Irish Regium Donum: and requesting the Union to support them by petition: on which it was resolved—

"That a petition from this Union, signed by the secretaries, be presented to the House of Commons, praying that the grants usually called the English and Irish Regium Donum may be discontinued."

The reported state of the churches being taken into consideration, the following resolutions were moved by the Rev. C. Stovel, seconded by the Rev. S. J. Davis, and adopted—

"That the Union, taking into serious consideration the state of the denomination as far as it is exhibited by the association returns of last year, cannot but feel deeply humbled and severely pained by the fact thus ascertained; viz, that in 964 churches whose state was reported, there was for the year a clear increase of only 1325 members, or, on an average, less than one and a half to each church.

"That this fact is the more painful because there is no reason to think that the state of the churches not associated is materially better; because so low an average increase necessitates the conclusion that many of the churches must have suffered actual diminution; because it is another step in a descending course which has now been unbroken for a period of six years; and because there do not appear any favourable indications among the churches, adapted to mitigate the conclusion towards which it leads.

"That the Union, consequently, deem it urgently incumbent on the churches, and on all their brethren, to humble themselves before God on account of the languishing state of his cause among them, and to search out and confess the iniquities to which it may be ascribed; as also to be instant in season and out of season in the work of the Lord, and fervent in prayer for the outpouring of the Holy Spirit."

It was moved by the Rev. F. Trestrail, seconded by Mr. W. Cubitt, and resolved—

"That the secretary be requested to prepare a draft of an address to the churches, on the state of the denomination as now described, the draft to be submitted to an adjourned meeting of the Session."

It was moved by E. B. Underhill, Esq. of Nailsworth, seconded by the Rev. R. Morris of Manchester, and resolved—

"That the pastors and churches be earnestly and affectionately invited to direct their attention to the state of the denomination on Lord's day, the 11th of June, and to appoint services during the week ensuing, for seeking the outpouring of the Holy Spirit, and the revival of godliness among them."

In relation to the political aspect of Europe, the following resolution was moved by the Rev. S. Green, seconded by the Rev. S. J. Davis, and carried—

"That the Union cannot contemplate the extraordinary changes which have recently taken place on the continent of Europe, without a solemn acknowledgment of the hand of God, and a recognition of their relation to his cause; and that they especially rejoice in the evident panting of the human mind after religious freedom, in the measure in which liberty of worship has already been acquired, and in the prospect of the more extended vindication of the rights of conscience."

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Wednesday, April 26.

In the unavoidable absence of the Rev. Dr. Murch, the Rev. Dr. Acworth, of Horton College, was called to the chair.

After prayer by the Rev. J. Smith, the minutes of the 21st of April were read and confirmed.

The Rev. J. H. Hinton read the draft of an address to the churches, prepared in conformity with a resolution of April 21; after which, on the motion of the Rev. R. Morris, seconded by the Rev. S. Brawn of Loughton, it was resolved—

"1. That the address now read be adopted as the address of this Union to the constituent churches."

"2. That a copy of the address be forwarded by post to all baptist churches in England, and that the address be put on sale at a low price, and otherwise distributed under the direction of the Committee."

The Rev. J. H. Hinton then read a draft of a petition to parliament, as follows:—

"To the Honourable the Commons, &c. &c. &c."

"The petition of the Baptist Union of Great Britain and Ireland, assembled in Annual Session in London, April 26, 1848, and representing more than one thousand churches of that denomination in the United Kingdom,

"SHEWETH,—

"That your petitioners deprecate the application of public money to religious purposes in any and every form.

"Your petitioners therefore pray your honourable house to discontinue the grant usually called the Regium Donum, whether to protestant dissenters in England, or to presbyterians in Ireland."

On the motion of the Rev. D. R. Stephen of Manchester, seconded by the Rev. J. T. Wigner of Lynn, it was resolved—

"That the petition now read be adopted as the petition of this Union."

On the motion of the Rev. Dr. Steane, seconded by the Rev. Dr. Burns, it was resolved—

"That, in yielding to the request of their late treasurer, James Low, Esq., not to re-elect him, the Union cannot forget that he has held that office without interruption for fourteen years, nor neglect to record the obligations under which he has laid them by the faithfulness and kindness with which he has discharged its duties."

The Rev. Dr. Burns introduced the Rev. Eli Noyes, M.A., of Boston, U.S., formerly missionary in Orissa, and the Rev. Jonathan Woodman, of Lyndon, Vermont, U.S., moderator of the last triennial conference of the free-will baptists in the United States; and both of these brethren, having been welcomed by the chairman, briefly addressed the session.

It was then resolved unanimously—

"1. That the next Annual Session of the Union be held in London.

"2. That the cordial thanks of the Union be presented to the Rev. Dr. Murch, for his kindness in presiding over the Session."

The Rev. Dr. Steane and the Rev. J. H. Hinton, M.A., were re-elected secretaries. George Lowe, Esq., F.R.S., 39, Finsbury Circus, accepted the office of treasurer. The names of the official members of committee remain as they were announced in our last year's Supplement; and the new elected members of committee are Messrs. W. Bowser, W. Jones, R. W. Overbury, T. Pottenger, and J. Stevenson; who take the places of Messrs. Brawn, Brown, Danford, Pewtress, Soule, and Upton.

Public Meeting.

On Thursday evening, April 27, a public meeting was held at New Park Street chapel. The meeting was presided over by the Rev. Dr. Murch, and addressed by the Revs. Eli Noyes, M.A., of the United States; R. Morris, of Manchester; F. Trestrail; C. Stovel; and S. Green.

A collection was made, amounting to £2 17s. 6d.

BIBLE TRANSLATION SOCIETY.

The eighth annual meeting was held at New Park Street, April 26th, Thomas Pewtress, Esq., in the chair, when the following report was presented:—

The contributors to the translation of the word of God and its circulation among the heathen nations must be content to sustain the work in which they are engaged without the encouragement which arises from immediate and direct results. Neither the declarations of that word itself, nor historical facts, warrant the expectation that a knowledge of the way of life conveyed to the mind of an idolater through the reading of the sacred scriptures will at once convince him of the absurdity and criminality of idol-worship, and determine him to forsake these "lying vanities," and turn to the "true God." In many cases this blessed effect may never follow at all, and where it does, it may not be till after the lapse of months, and perhaps years. A hope would be indulged of much too sanguine a complexion, if for every Bible circulated we looked for a soul converted. We must be stimulated in our efforts not by results realized, but by results promised, and address ourselves to them, as vigorously and patiently in obedience to a sense of duty, as under the impetus imparted by ascertained success. No question will now be entertained that the will of God makes it imperative upon the churches to give to the nations his revelation of truth and mercy; and even though no blessing had been promised on the faithful and consecrated toil which aims to discharge the obligation, that toil must still have been endured, and have looked for its sole reward in the approbation of Him who imposed it. The translators themselves of our oriental versions, Carey and Marshman, and Chamberlain and Yates, were satisfied to prosecute their wearisome labours on the ground that it was their calling and duty, and an indescribable satisfaction they doubtless felt, as page after page, and book after book of the inspired volume was completed in some eastern tongue in which the tidings of salvation had never before been spoken or read; and in like manner we also must, from the same motive, persevere in printing and distributing the holy book. The faithful and continuous performance of duty, simply because it is duty, and irrespective of its issues, is the course to which the supporters of this institution are called, nor can they resolve upon adopting it, but they will have the present comfort of a good conscience and the hope of final acceptance.

In reporting the progress which has been made in the translations during the past year, Mr. Wenger writes as follows, under the date of February 18th:—"In Sanscrit, the new edition of the New Testament has been

carried down to the end of Acts; and owing to a defect in the type it has been determined not to go further, but to bind the volumes, and give them the title of the Gospels and Acts. The printing of the Old Testament commenced immediately after my return from Barisal at the end of March last year, and has been proceeding slowly, but I hope surely, ever since. I have just now ordered for press the sheet which ends with the 26th chapter of Leviticus. As the text requires very numerous emendations, the printing cannot proceed rapidly; as it is, I find this work very trying. The rough manuscript copy, prepared by the Old Pundit, now goes down to 1 Chronicles, xvii. The only part remaining to be prepared being that which extends from thence to the end of Esther.

"In Bengali we have reprinted the gospels of John and of Matthew, 15,000 copies each. That by Mark is in the press now. We have also commenced a revised edition of the entire Bible, the printing of which has advanced to the end of Leviticus. Although we had taken very great pains with the first edition, yet I find that numerous emendations are called for, and as it will aid me in bringing out the Sanscrit version more easily, I go over the ground carefully with the Bengali, so as to be familiar with the text when I am reading the proofs of the Sanscrit translation. We have also printed—if my memory is not at fault—a new edition of Isaiah and Daniel, in which no alterations have been made.

"In Hindi the Gospels and Acts, as prepared by brother Leslie, appeared some time ago: and I believe the revised translation, and the printing of it, has advanced to the end of Galatians.

"I am not aware of what has been done in Hindustani, but I believe the New Testament in that language also has been finished.

"The number of volumes, great and small, issued from the Depository during the year, is 74,852, which however includes 1000 copies of the New Testament sold to the Calcutta Auxiliary Bible Society, which, amidst the famine of the word of God, found itself destitute of the means of supplying the bread of heaven. Under these circumstances we thought it would have been wrong not to provide them from our stores, though we knew that they would make the well-known alterations in the copies they purchased."

In aid of these translations the committee have made two grants of £500 each.

They have also made a grant of £150 to the General Baptist Missionary Society, towards defraying the expense of printing a new edition of Dr. Marshman's Chinese Version of the New Testament, with improvements made by the missionaries of that society.

In common with other religious and bene-

volent institutions, the Bible Translation Society has suffered from the generally depressed state of the country. The contributions during the year amount to £1568 15s. 8d., including a legacy of £19 19s., paid by the executors of the late Mr. Harris of Bristol. Three other legacies the committee have also to report, the first of which will they expect be shortly paid; the other two however being reversionary, nothing can be realized from them at present:—first, a legacy of £100 by the late Mr. Ryan of Leeds; second, a legacy of £200 left by the late Mr. Richard Walker of Saffron Walden, to be paid after the death of his widow; and third, a legacy by the late Mrs. Kightley of Hampstead, one-third of her property, after the death of her niece, Angelina Matilda Cooper. The property is sworn under £3,000.

With this brief statement the committee lay down their office; but not without expressing their hope that, if it please God, the friends of the society may be enabled, by a return of commercial prosperity, to do more for it another year than has been in their power during that which is just closed. They may exercise continued and unabated confidence in the excellence of its one great object—the giving to the nations the translated word of God; for they need not be told that no richer boon could they bestow upon them, if the wealth of the universe were at their command. Nor whatever occasion there may be in the meantime for the exercise of patience, can a doubt be felt of ultimate success. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Like the husbandman we must be diligent in seed time, not doubting that, as in nature, so also in the kingdom of grace, the heavens will "give rain," and that the more abundantly we sow the greater will be the harvest. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

It was then moved by the Rev. E. Hull, Watford; seconded by the Rev. A. Sutton, General Baptist Missionary, Orissa:

"That this meeting expressing a lively sense of thankfulness to God for the diligence with which he has enabled their brethren employed in translating and circulating the sacred Scriptures in India and China to pursue their important work, adopts the Report now read, and directs it to be printed, under the care of the Committee."

Moved by E. Underhill, Esq., Nailsworth; seconded by the Rev. W. B. Bowes, London, and supported by the Rev. Eli Noyes, M.A., Boston, U.S.

"That this meeting, deeming it an imperative and sacred duty incumbent upon the baptist de-

nomination still to support the faithful translations executed by their own missionaries, feels at the same time a Christian pleasure and satisfaction in the general circulation of the word of God in the various languages of mankind, by whomsoever effected."

Moved by the Rev. J. Webb, Ipswich; seconded by the Rev. C. Room, Portsea.

"That the following gentlemen be the officers and committee of the society for the ensuing year:—

Treasurer.

G. T. KEMP, Esq., Spital Square.

Secretary.

Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Rev. J. ANGUS, M.A.
 Rev. W. B. BOWES.
 Rev. J. BURNS, D.D.
 Rev. F. A. COX, D.D., LL.D.
 Rev. J. H. HINTON, M.A.
 Rev. J. HOBY, D.D.
 Rev. W. JONES.
 Rev. W. H. MURCH, D.D.
 Rev. R. W. OVERBURY.
 Rev. T. POTTINGER.
 Rev. J. RUSSELL.
 Rev. I. M. SOULE.
 Rev. J. ACWORTH, LL.D., Bradford.
 Rev. C. M. BIRRELL, Liverpool.
 Rev. C. E. BIRT, M.A., Wantage.
 Rev. W. BROCK, Norwich.
 Rev. J. M. DANIELL, Birmingham.
 Rev. B. GODWIN, D.D., Bradford.
 Rev. J. P. MURSELL, Leicester.
 Rev. J. G. PIKE, Derby.
 Rev. R. ROFF, Cambridge.
 Rev. J. SPRIGG, M.A., Margate.
 Rev. W. UPTON, St. Albans.
 Rev. J. WEBB, Ipswich.
 Rev. T. WINTER, Bristol.
 J. H. ALLEN, Esq.
 C. BURLS, Esq.
 S. JACKSON, Esq.
 J. LOW, Esq.
 G. LOWE, Esq., F.R.S.
 J. PENNY, Esq.
 T. PEWTRESS, Esq.
 G. STEVENSON, Esq.
 S. WATSON, Esq.
 J. WHITEHORNE, Esq.

Travelling Agents.

Rev. GEORGE FRANCIS, Gl., Walnut Tree Walk, Lambeth.
 Rev. MANOAH KENT, Shrewsbury."

WESLEYAN MISSIONARY SOCIETY.

At the annual meeting held in Exeter Hall, May 1st, J. Heald, Esq., M.P. for Stockport, who is one of the Wesleyan body, presided. In his opening speech, the chairman made some important and encouraging observations. "We cannot tell," said Mr. Heald, "what auspicious days these times, so momentous in their aspect, are designed in the providence of God to introduce. We see various systems unloosening; we see a preparation making for some more mighty events than the world has yet witnessed; and the Christian is looking forward, sustained by the principles, and cheered by the faith and hope of the gospel, to claim for the Saviour this ransomed world.

We have gone forth, like other missionary societies, into almost every land; our missionaries are contending with every climate; they are labouring among tribes of the entire human family; they are teaching that truth which, when applied in its own spirit and power, is found effectual for man under every circumstance and in every situation; and we anticipate the glorious period when the whole earth shall be filled with the glory of God—when we shall see other lands raised from the depth of their degradation and misery, and like ourselves dwelling under the shadow of the gospel, and rejoicing to participate in its saving benefits and privileges. This then is our object. The hopes of the world—the amelioration of our fallen race—are suspended on our giving to them the gospel of Christ. I rejoice when I see this work in progress by any agency. The catholicity of the gospel is always charming to my mind. I have had for many years the honour of being a member of several missionary societies; and I hail to-day the presence at our meeting of the respected representatives of many other similar associations. I invoke them, as I invoke you, to additional exertion to extend the gospel of Christ. Europe wants that gospel as she never wanted it before. In the providence of God a lesson has been addressed to Europe, and with Europe to ourselves, in characters more clear, more distinct, and more luminous than any in which that lesson was ever taught before. The lesson is this—that you may try all systems of government to make men happy, but if you give them not the gospel of Christ, the religion of our Saviour, all your efforts will be vain. It is cheering to think that, at the present period, all reflecting minds are dwelling upon this view of the question more than upon any other. I believe also, that, from the circumstances which have occurred within the last three months a stronger impression has been made in favour of increased efforts for the spread of religious truth than has ever existed since the formation of this society; and, if I am not trespassing unduly on your attention, I would beg to say that this appears to me the time when the Christian church should arise and take its proper place. This is not a time for Christians to hide themselves in holes and corners. This is not a time when Christian men should seek to escape the laugh of the scoffer, or the point of the finger of scorn. This is not the time for Christian ministers and Christian men, who have put the gospel to trial in their own case, to speak lightly of its influence, or to appear to question for a moment whether the gospel still continues to be "the power of God unto salvation to every one that believeth." The world is now looking to the church, not so much to see what additional efforts she is about to make, as to ascertain what note she is prepared to sound,—whether she is still con-

vinced that the principles of the gospel are sufficient to regenerate the world, and that where they are applied peace in all its blessedness will follow, until "the ends of the earth shall see the salvation of God."

The financial report stated that during the year ending Dec. 31, 1847, the expenditure had been £114,606 17s. 6d.; the total receipts, including the balance from 1846, £108,613 11s. 1d.; leaving a balance due to the treasurers of £5,993 6s. 5d.

HOME AND COLONIAL SCHOOL SOCIETY.

Information of some importance to conductors of schools who receive, or think it desirable to receive, government money for the support of schools, was brought out at the annual meeting of this society. Our attention was directed to it by a leader in *The Record* of May 3rd, in which the editor writes as follows:—

"In our paper of to-day, amongst the meetings of several valuable societies, will be found that of the 'Home and Colonial School,' which is always on the morning of the Church Missionary sermon.

"We have given its proceedings at a length somewhat unusual, not merely because it was a very full, effective, and unanimous meeting, but because a point is involved of considerable importance in connexion with the working of the minutes of the Committee of Council on Education, and one in which we doubt not our readers will take much interest.

"It appears that the committee have thought it desirable to withdraw their application for the grant of £2400, after the most strenuous and successful exertions to raise the money requisite to obtain it. In order to explain this to those who have so liberally contributed, they have printed the correspondence which has passed between them and Mr. Kay Shuttleworth.

"The committee originally contemplated training 200 teachers annually; and it appears from the correspondence and their report, that estimating the expenditure required for such a large establishment, they assumed that they should receive the government allowance of £20 for at least two-thirds of the students. Mr. Kay Shuttleworth, however, says, from the very uneducated state of the present candidates, they will do very well if they obtain the grant for one-third, and that they must not expect two-thirds until they receive pupil teachers; such an opinion from an authority so influential induced the committee to pause. If it were correct, there would arise an annual deficiency of at least £1000 in the 'ways and means' of the society to meet its expenditure. The committee felt that this would be too onerous,—running too great a risk, and decided to remain

in their present premises, enlarging them very considerably, according to their original plan, and adding a class of thirty, to be trained for a year under the government minutes, endeavouring thus to ascertain *practically* whether they could work satisfactorily under the minutes, and for what number of students there was a reasonable expectation of obtaining the allowance of government.

"In the excellent speech of Mr. Labouchere, we observe it is stated that the Committee of Council no longer allow their grants to be returned; that, to use his own simile, a grant must be taken 'for better, for worse;' doubtless, this fact also had its influence with the Committee."

We subjoin the portion of Mr. Labouchere's speech, to which these paragraphs refer:—

Mr. Labouchere said, "I am perfectly aware that by not adopting the whole of the original plan we are obliged to send forth a less number of teachers, and many of those less adequately trained than we otherwise should do; but when I bear in mind the pecuniary difficulties this society has so frequently had to encounter, and the obligations we should have undertaken to raise so large a sum as £1000 a year, or be unable to meet our engagements, I feel that the committee have but acted with a proper and judicious caution. I for one fully approve of the Minutes of Council; I think they have done much good; but are they final? may not other resolutions be added to them, and what guarantee have we that we shall be as well satisfied with future Minutes? If we had taken the proposed government grant, we never could have given it back again; there has been a change in this respect; the British and Foreign School Society had the privilege of returning their grant, but this privilege is no longer allowed. If we take it we do so 'for better, for worse.' I think it is better to be upon the footing that we are with the government. We do not shrink from inspection by them; we courted it when it was not required, and it tended to raise the institution not only in the eyes of the government and the country, but actually even with its own subscribers. I am prepared to adhere to our present position, in which we allow the government to have an inspection, but not to exercise control."

CHURCH MISSIONARY SOCIETY.

The annual meeting of the Church Missionary Society was held on the 3rd of May, at Exeter Hall, which was crowded to excess by the friends of the institution. The chair was taken at ten o'clock in the forenoon, by the Archbishop of Canterbury.

The divine blessing having been asked by the secretary upon the proceedings of the day, The Archbishop of Canterbury, who on

rising was received with much applause, said,—My Christian friends, I feel greatly obliged for any testimony you may think proper to show of your good opinion of me; but I shall be still more obliged to you if you will follow that testimony up by an earnest prayer that I may continue to deserve your good opinion. And now, before commencing the proceedings of the day, allow me to say a few words with regard to the motives which have induced me to consent to the wish of your Noble President, and occupy to-day that chair which he has heretofore so worthily filled. I would first begin by stating what is not my motive—what is not my reason for so consenting to occupy this chair on this occasion. It is not because I consider it more to be the duty of a clergyman than the duty of a layman, or the business of a layman, to preside over a meeting or society which has for its object the conversion of the heathen, and the diffusion of the gospel of Christ amongst all people. I consider it to be quite as much the duty of one class of Christians as another; and in one sense I should say that situation would be more properly filled by one who is not a clergyman; for all Christians must have the same desire, and be animated by the same zeal in the objects of such a society—that of promoting the glory of the God whom they serve, and the Saviour in whom they trust. And the clergyman has daily opportunities of showing the zeal, and furthering that which is his purpose and desire—every day he has the opportunity of setting before his fellow Christians the way of salvation, while such opportunities do not belong to the layman; he is necessarily precluded from those ministrations which belong to the ministers of the church, and because he is precluded from those opportunities of serving his God and glorifying his Saviour, it would be sad indeed if he were prevented from all opportunities—all other opportunities of expressing the feelings which animate his heart, and fulfilling those wishes and desires by which he is so strongly animated; therefore I should say he is not precluded from searching out for those fresh openings through which the gospel may be admitted to others who have not yet known the blessings of that light which happily enlightens us in this land. I should say, then, that he is not precluded from using his fortune and his influence for that great purpose, or from doing that which you, my lord, have so nobly done, viz., assisting by your advice and counsels the operations of this society. And in truth, we shall never meet the wants, or supply the spiritual necessities of the people of this country, still less of those of other lands, unless we can enlist the layman in the cause, as well as the clergyman, and include all men in the belief that they are equally concerned in the interest of the church to which they belong, and the

propagation of the religion they profess, and act together as though there were no diversity of operation. There is still the same spirit and desire influencing all of us—to make known to all mankind that one Lord, one faith, and one baptism which we all profess, and to know which is eternal life. Thus I have briefly shown what is not the reason for my consenting to occupy this chair to-day; and now a few more words will tell you what is my motive. That motive is, that I might give this public pledge and assurance of what I consider to be the duty of that high station in the church to which, by the providence of God, I have been so unexpectedly called. I am very happy to find that the meeting concurs with me in thinking that that station can have no other object except the promotion of God's glory by the propagation of his gospel. It has pleased God to place the church of this nation in a position of great honour and dignity—and for what purpose? Personal advantage and individual aggrandizement? It can only be that that station and dignity shall be used for his honour and in furtherance of his sacred will. It should be my duty in the position which I fill, and I hope it is my object, to look around me and see how I can best promote this his divine purpose, and in doing so I find before me a vast and important machine,—I find a great and complicated, but at the same time a simple apparatus already in operation, doing that which it must be my first desire and wish to do, and enabling me to co-operate in doing that which by my own individual exertions I could not hope to succeed in doing. I find this society already established, and in full operation in its work of propagating the glory of God in this and in all other countries. I find its operations extending to the north, to the south, to the east, and to the west; I find its principles agreeing with that church to which I belong; I find its proceedings guided by wisdom and by Christian zeal; and I find that the blessing of God is bestowed on its work. Therefore, if I had never before given any assistance to this society, it would be my duty to do so now. And if I have hitherto assisted it to the best of my ability, it now becomes my duty to redouble my exertions. Here, then, you see the reason why I consented to occupy the chair to-day, that the friends of this society may have my public pledge and assurance, that I consider it amongst the best of those various means God has set in motion for the great purpose of diffusing the light of his gospel through the world. After thus explaining the reasons why I have consented for once to supersede your noble president, I will not occupy your time by any private considerations, or other matters, except such as belong to the proper business of the day, and will now, therefore entreat your secretary to read the report of the past year.

STATE OF THE FINANCES.—The statement of accounts at the close of the financial year, 31st March, 1848, exhibits the following result :—

I. General Fund paid to the Parent Society	£88,812	4	10
II. Special Funds ditto.....	3,168	8	9
III. Local Funds raised and expended in the Mission.....	9,312	2	8
	£101,293	16	3

This amount falls below the income of the last year by the sum of £15,534 2s. 8d.

I. Deficiency in General Fund—

The amount under the first head comprises the whole income of the society available for the carrying on its general operations. A comparison of this amount with last year exhibits the following result :—

1846-7.....	£101,766	14	2
1847-8.....	88,812	4	10
	12,954	9	4

An analysis of the accounts shows that this deficiency has occurred in the following resources :—

Deficiency in Contributions from Associations.....	£2,569	16	8
Do., Benefactions paid to Parent Society.....	1,679	13	9
Do., Legacies.....	9,165	15	1

Upon a few minor items there is a slight increase.

Deducting the amount of legacies, which must be always an uncertain and fluctuating income, and which was last year swelled by the extraordinary legacy of the late Mr. Scott, the deficiency in what may be termed the permanent income of the society amounts to £3,788 14s. 3d.

Considering the commercial difficulties of the last year, and the large demands of the famine upon the charity of the nation, it may appear that this diminution of income is not greater than might have been reasonably expected, and that it argues no diminution in the zeal or confidence of the supporters of the society.

The expenditure of the society, corresponding with the two first heads of income, but not including local funds being raised and expended in the mission, has amounted to,—

	£98,408	1	4
Deduct income.....	91,980	13	7

Showing an excess of expenditure of 6,426 7 9

The committee, in conclusion, say, although “they have not been able to report great accessions to the class of inquirers or catechumens in any one of the missions, yet in every one of them there has been not only an advance and consolidation of the Christian churches, and of the educational and other benevolent institutions, but an increase in the number of baptized persons and com-

municants. There has also been abundant evidence of an awakened spirit of inquiry, and of a favourable disposition towards Christianity amongst the surrounding heathen.

The number of ordained missionaries now upon the field amounts to 138, being a larger number than in any previous year. Fourteen native clergymen are included in the number.

CHRISTIAN INSTRUCTION SOCIETY.

At the twenty-third annual meeting, held at Finsbury chapel, on Tuesday evening, May 2nd, S. M. Peto, Esq., M.P., presided.

The proceedings having commenced with singing, and prayer having been offered by the Rev. J. Spong, the chairman rose and said that when he was invited by the committee to take the chair at that meeting he did not for a moment hesitate, because he felt that if any society could really be dear to the Christian heart, it was that. Not only was it useful in its character, but, at the same time, it was so catholic in its basis, that all those who loved their Lord and Saviour Jesus Christ in sincerity and in truth, might unite in its action with the most perfect harmony and love towards each other. After speaking at some length in favour of Christian union, Mr. Peto mentioned two families in an agricultural county, whose cases had recently been brought before him as deserving of especial sympathy. In one family thirteen children had been brought up, and in the other eleven, the parents having received, for three successive years, premiums from an agricultural association for having trained up their children in a most creditable manner, without being chargeable to the parochial union. The legislature of the country, in order that the question of settlement might be determined more readily than before, had enacted that, at the end of five years, the poor man should be enabled to claim his settlement where he had located himself during that period. Both those heads of families to whom he had been referred, had been dismissed, for fear they should become chargeable to the union. What was the consequence? One of them was at that moment in gaol, the other in a lunatic asylum. He mentioned that, to show that no man who professed to be a Christian patriot, could for a moment be still. If he were still, a patriot he deserved not to be considered; and he could not be a Christian. These were times of action. They must cultivate more closely than ever communion with God, and bring to bear, as far as possible, all those appliances which, as Christian men, were placed within their reach, with a view to benefit their poorer brethren. A congregational church had been formed in London, the minister of which was wise enough to establish an auxiliary to the Christian Instruction Society. Sabbath

after sabbath the visitors had gone into the neighbourhood, and had been instrumental in bringing two respectable persons to a knowledge of the truth, who had since joined the church, and become active members of it. The fact showed them, that if the Christian church, instead of acting by proxy, would act personally, there would soon be a power possessed, which if brought into action, would move the world itself. If the principle were acted out, would not the hearts of pastors be rejoiced by additions to their churches? He hoped that they would all increasingly feel the importance of united action, and that they would not allow that Society to lack the funds it needed, or hesitate to become themselves visitors. He commended it to their sympathies and earnest prayers. He trusted that, as the result of the meeting that night, they would all resolve to become active visitors. If they did not take that part which, as Christian men and women, it became them, they would, as the followers of Christ, be reckless of their duty to God, and to themselves.

Mr. Pitman then read the Report, which, after a few general remarks on the condition of the metropolis, stated, that the number of associations now in operation was 100, including 2,120 gratuitous visitors, who had under visitation 54,013 families, being 3,206 more than reported last year, viz. :—

	Associations.	Families Visited.	Number of Visitors.	Prayer Mgs.
In the City of London	12	5,749	216	7
Westminster	...	3,140	189	6
Finsbury	...	9,629	244	12
Maylebone	...	3,135	144	4
Tower Hamlets	...	17,219	720	28
Southwark	...	6,642	242	12
Lambeth	...	2,874	116	0
Greenwich	...	2,329	101	4
Suburban	...	3,892	143	7
	100	54,013	2,120	80

In connexion with the visitation, 1,625 children had been obtained for sabbath or day schools; 1,898 persons had been induced to attend public worship; the circulation of the sacred Scriptures had been promoted in 889 instances; and relief procured for 2,620 cases of sickness or distress. The Report from the Tabernacle association stated, that the number of persons who had joined that church, in connexion with the operations of this Society, during the year, was thirty-three, besides four who had united themselves with other churches. A number of facts were then given, tending to show the advantages which the society was conferring on the inhabitants of the metropolis.

Mr. Alderman Challis presented his accounts as treasurer, from which it appeared, that the total receipts during the past year amounted to £587 5s. 3d., the expenditure to £602 3s. 11d., leaving a balance against the Society of £14 18s. 8d.

BRITISH AND FOREIGN BIBLE SOCIETY.

The forty-fourth anniversary was held in Exeter Hall, May 3rd, Lord Bexley, the president, in the chair. The report stated that the entire receipts for the year ending March, 1848, amounted to £90,146 8s. 4d. The total sum applicable to the general purposes of the society, was £43,946 16s. 11d., including £31,303 4s. 4d., free contributions from auxiliary societies, showing an increase in this item of £451 12s. 5d. The receipts for bibles and testaments amounted £46,189 11s. 5d.

The issues of the society during the year amounted to 1,124,067, viz. :—

From the depository at home...	837,361
From the depôts abroad.....	286,706

The total issues of the society had been 20,865,837 volumes. The expenditure during the past year had been £105,042 19s. 1d., being £14,896 10s. 9d. beyond the receipts. The society was under engagements to the extent of £41,800.

The meeting was enlivened by the presence of the new archbishop of Canterbury, who in moving the first resolution said, "I have no doubt that the Bible Society will maintain its principles, and I hope that I shall maintain mine. The Bible Society has maintained its principles from its infancy, and I may say that I have done the same from my youth; for the society itself was but two or three years old when I first became a subscriber to it. It may indeed happen that hereafter I may be less able than I have hitherto been to take an active share in its proceedings. For I have already been long enough in my new situation to find that, though I have always been one of the working clergy, and wish to continue so, still I shall have occasion to husband my strength, or I may not be able to work at all. Therefore, if I should not in future be so frequently with you as I have been in bodily presence, I hope you will believe that I shall always be with you in spirit, and that my first and latest prayer will be that God will give prosperity to this society, and wisdom and discretion to all who may be engaged in carrying on its operations."

Lord Morpeth in seconding the resolution, said, "I should indeed have felt some hesitation in rising and presenting myself for a very few moments so early in the proceedings of the day, for the purpose of seconding the resolution which has been so aptly and appropriately placed in the hands of the newly-appointed archbishop of Canterbury, had it not been for one consideration. His grace, as you are well aware, is the head of the ecclesiastical establishment of this country: I happen to be, though in a temporary and subordinate manner, connected with the secular government, and I have not felt

unwilling that both what we ordinarily term the church, and what we ordinarily term the state, should be identified in the furtherance of the great work of this society; and that ministers of the crown and prelates of the establishment, as well as those who, I hope, will appear in the further proceedings of the day, the representatives of those who differ from the government and discipline, and perhaps from some of the doctrines, of the establishment, should all be associated in paying the utmost possible honour to the name, in giving the widest possible circulation to the word of our God. I could not, of course, dream upon such an occasion, and before such an assembly as the present, of uttering a word upon so disputed, and what, in view of the peculiar objects of the Bible Society, I must take leave even to term so subordinate a question, as the connexion of the church and the state. But I am willing to hope that it will be admitted, even by those who are most disposed to question the propriety of that alliance, that the state—and here I may especially mention the noble lord at the head of the government, who, on such occasions, acts on behalf of the state—has at least well acquitted itself of its duty by placing the mover of this resolution at the head of the ecclesiastical establishment, inasmuch as, by his known character, by his whole life, by his career as a working clergyman, by his presence here this day, by the speech which he has made, by the very disclaimer which he has put forward of all special claim to your regard—he has exhibited the best credentials that we could require.”

In reference to the same subject, Mr. Stratten of Paddington afterwards observed, “We, the nonconformists of England, regard that as the best stroke that has taken place in favour of the church of England for more than a century.”

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

A public meeting in aid of the Missions of the Free Church of Scotland was held on the 3rd of May at Exeter Hall. The Marquis of Breadalbane, who presided, said, “It was a remarkable feature of the discipline of the church of Scotland and the creation of the Free Church, that all our missionaries gave their testimony in favour of Free Church principles; and thus I may say that the Free Church carried with it the whole of the missionary spirit of the church of Scotland. But as the missionary cause was thrown on the Free Church to be supported, so it entailed upon the Free Church a great difficulty, and called for large means for carrying it on and properly sustaining it. Now, I hold in my hand a document which will prove that this cause has been most nobly supported by the Free Church. It is a statement of the pro-

gress of missionary effort in Scotland from the year 1840, which was previous to the disruption. The amount of the congregational collections was, in

1840	£16,156
1841	17,578
1842	20,191

Then came the disruption, and there was raised in the year after, viz. :—

1843-4	£23,874
1844-5	35,526
1845-6	43,310
1846-7	43,327

and during the past year, about the sum of £50,000. Therefore, you will perceive that subsequently to the disruption, the missionary funds of the Free Church, obtained from congregational collections alone, have been annually augmenting; and that, notwithstanding the great distress with which our country has been unfortunately visited for the last two years, when you consider that the Free Church is a self-supporting institution, that it is entirely on the voluntary principle that it has been sustained, and that all her funds for promoting the missionary cause and diffusing the light of the gospel in distant lands and in the remote parts of this kingdom have been raised by the operation of that principle, I think you will agree with me that the result is highly satisfactory, and calls for the expression of devout and lively gratitude. It may be a matter of interest to you to know, as illustrating the effects of the voluntary principle in Scotland, that the whole of the funds collected for Free Church purposes since the disruption amounted in—

	£	s.	d.
1843-4	366,719	14	3
1844-5	334,483	18	9
1845-6	301,067	5	8
1846-7	311,443	8	3

making a total since the disruption, from May 18, 1842, to March 31, 1847, of £1,313,714 6s. 11d.; whilst up to the present period it cannot fall far short of £1,700,000.”

ANTI-STATE-CHURCH ASSOCIATION.

The annual meeting of the Council took place May 2nd, for the transaction of business, at the offices of the society in Warwick-square. There was a full attendance of members, and nearly all parts of the country were represented in the Council. Dr. Cox of Hackney presided. The report of the Executive Committee was read, which gave a lucid account of its operations during the year. The following is the treasurer's report:

	Dr.	£	s.	d.
Balance in hand		61	0	4
Subscriptions		975	10	10
Donations		443	7	0
Books sold		86	13	0
		£1,546 11 2		

	Cr.	£	s.	d.
Public Meetings & Lectures	401	10	10	
Advertising	183	1	0	
Printing	175	11	6	
Rent and Gas	54	0	0	
Copyright	35	6	6	
Salaries	425	16	0	
Miscellaneous (including Coals, Cleaning & Repairs)	18	16	9	
Postage	45	16	6	
Binding	7	0	0	
Stationery	79	8	7	
Carriage	5	12	6	
Balance in hand	115	11	0	
		£1,546	11	2

The reports having been received and approved, the following resolutions, after lengthened and very animated discussion, were unanimously adopted:—

Moved by Josiah Conder, Esq., seconded by Rev. J. Smedmore; and resolved:—

"That this Council regard with serious apprehension and displeasure the repeated efforts of her Majesty's government to extend the injustice and wrong involved in the connexion of the church with the state as manifested in the colonial proceedings. That among these proceedings this Council place the recent attempt made by government, to establish in the British colonies and other dependencies of the British crown, a system of compulsory religious education, and to enforce it by special taxation and severe penalties; and also the progressive steps by which the government is covering the colonial and territorial possessions of this country with burdensome ecclesiastical establishments, not only without consulting the wishes of the people on whom they are forced, but in direct opposition to those wishes. And that this Council have learned, with astonishment and deep regret, that a government circular has recently been forwarded to British functionaries, of every grade and religious opinion, resident in the colonies, and representing the government elsewhere, requiring them in all communications with prelates of the Roman catholic church, scrupulously to treat those prelates according to their assumed ecclesiastical dignity, and to address them as if they were peers of the realm. That, in view of these facts, as indicative of the resolve of the government to pursue a policy unworthy of the country and deeply injurious to religion, this Council renew their solemn and energetic protest against such policy, as trespassing on the rights of the Head of the church, trampling on the religious liberties and conscientious scruples and convictions of the people, and introducing in every direction throughout the British empire new elements of dissatisfaction and discord."

Moved by the Rev. Charles Stovel, seconded by R. Norris, Esq., of Bristol; and resolved:—

"That this Council cannot refrain from referring to the recent proceedings connected with the late episcopal appointments, and to the internal dissensions and litigations arising out of the oppressive and vexatious exercise of episcopal authority, as illustrating the evils inherent in a state church; the necessary subserviency of its ministers to political authority, the corruption and scandal connected with the exercise of state-patronage in ecclesiastical appointments, and the incompatibility of a state-hierarchy with the rights of conscience, the independence of religious teachers, and the peace of the community."

Moved by the Rev. J. H. Hinton, M.A., seconded by Apsley Pellatt, Esq.; and resolved:—

"That inasmuch as every ecclesiastical holder of church property is constituted a body politic or corporate in order that he may hold it, and does necessarily in all circumstances hold it, not in his natural capacity, but in his corporate capacity alone, church property is held by ecclesiastical persons on a corporate tenure exclusively; and that, consequently, as all church property so held, is held, not for a private or commercial, but for a public object, the whole of it, in common with the ecclesiastical bodies corporate which possess it, is at the disposal of parliament as national property."

Moved by the Rev. John Burnet, seconded by Edward Miall, Esq.; and resolved:—

"That this Council regard with much satisfaction the efforts made at the recent general election to secure a parliamentary representation of the distinctive principle of the Association, and rejoice in the measure of success with which such efforts were crowned; that they are not surprised at the obvious design of the two dominant parties in the state to prevent a free expression of this principle in the Commons' House, and derive only encouragement from the tone of insolent dictation in which it is attempted to repress the discussion of the question of state churches; that their thanks are due, and are hereby presented, to those members of parliament who have stood forth as the advocates of their principles; and they trust that the time is not distant when their combination and growing numbers will compel the minister of the day to maintain a more courteous bearing than has recently been evinced. That, in the meantime, the Council earnestly entreat their parliamentary friends to maintain their position, call on all the advocates of entire religious liberty to rally to their support, and strongly urge on the dissenters of the kingdom to lose no opportunity of carrying out, consistently and firmly, their avowed conviction that all legislation by secular governments in affairs of religion is an encroachment upon the rights of conscience, and a usurpation of divine authority."

Moved by the Rev. John Kennedy, seconded by the Rev. John Stock of Chatham; and resolved:—

"1. That this Council renews its decided opposition to the parliamentary grants to certain bodies of presbyterian ministers in Ireland, and to the relief of protestant dissenting ministers of the three denominations in England.

"2. That, besides objecting to such payments on the general principle that government ought not to interfere, either by patronage or restraint, with religious creeds and forms of worship, this Council deprecates the state support afforded to the presbyterians in Ireland, because it tends to screen the state-church establishment in that country from merited condemnation; to justify the extension of similar support to a numerous priesthood now subsisting on the free-will offerings of their own flocks; to confound the most opposite creeds as equally worthy of public patronage; and to beget in the ministers of religion a servile subjection to the governing power, and a spirit of indifference to the proper objects of their sacred calling.

"3. That the question herein involved being one of principle, and not of degree, the same objections are applicable, notwithstanding the insignificance of the amount of the parliamentary grant entrusted to certain individuals for distribution among their fellow-ministers in England and Wales; and that therefore, this Council will never relax in its efforts to procure the discontinuance of both these grants."

Moved by the Rev. Samuel Green, seconded by the Rev. W. H. Bonner; and resolved:—

"That this Council observe with high satisfaction, and regard as one of the most hopeful features in

the political changes now taking place on the continent of Europe, the progress made towards clear views of the position which the church ought to occupy as distinct from the state, not only in those countries which are more especially protestant, and in those which are partly protestant and partly papal, but also in those which have hitherto been exclusively papal, and even in the States of the Church. That in most of these countries all citizens are held to be entitled to equal political rights, irrespectively of their religious profession; and that in some of them considerable progress has been made towards the entire separation of the church from the state, while in others events are manifestly advancing towards that result.

On Wednesday evening, May 3rd, the public annual meeting was held in Finsbury chapel, the treasurer, Dr. Thomas Price, presiding. The building was inconveniently thronged, and the addresses were very animated.

LONDON CITY MISSION.

The thirteenth annual meeting of this society was held at Exeter Hall, on Thursday, May 4th. Lord Kinnaird took the chair.

The Rev. J. Garwood, one of the secretaries, read the report for the past year, which stated that the number of missionaries had been increased during the year from 186 to 201, the present number; but the state of the funds having been such as not to allow any increase in the expenditure, it had been necessary, inconvenient though the rule was, to require the entire support of the missionary to be guaranteed to the society in all these new appointments. The year's receipts amounted to £16,137 9s. 2d., being an increase of £2,203 13s. 1d. on the ordinary receipts of the previous year; but the expenditure now amounted to £1500 a month, or £18,000 a year, and the balance in hand would not more than suffice for about six weeks' expenditure. With regard to the motives which might induce those who could to aid the society, two illustrations were then given of the kind of district occupied, taking one from the centre of trade, the other from the centre of fashion. The first was on Holborn Hill. One court, Plumtree Court, entered either from Shoe Lane or Holborn, (a few yards east of St. Andrew's Church,) had only thirty houses in it, but they contained 153 families, three or four families living often in the same room; of the 175 children (under fourteen) resident there, not more than thirty attended any school until the missionary recently established a Ragged School; for more than half a century this court had received no regular or systematic visitation. The other district included Orchard Place and Gray's Buildings, two contiguous courts within a stone's throw of Grosvenor, Manchester, and Portman Squares. In these courts there were 49 houses, and on a recent examination they were found inhabited by about 600 families, consisting of

1,757 persons; and during a part of the year, the population was very nearly 3,000. Of these 1,757 persons, 1,274 were adults, of whom 484 could not read, only 14 attended protestant worship, and but very few possessed the scriptures. Of the 483 children in these courts, 404 did not attend Sunday-school, and 314 did not attend a daily school; a ragged school was now being formed for them by the missionary, and an adult school had also been established by him, at which the present attendance was 58 Roman Catholics and 3 protestants. The missionaries bore testimony to the very exemplary manner in which the poor of London had very generally borne privations and distresses unusually severe; but few would wonder that, in localities like these, where starving inhabitants could not stir without coming in contact with splendour, and often found themselves uncared for by their neighbours in the higher and middle walks of life, there should be envy and discontent. Referring next to the operations of the missionaries, the report noticed, that in the case of the two police missionaries, (to the Metropolitan and the City police respectively,) the committee have only received £6 towards their support during the year, feared that they must withdraw one, though both had been very useful during the year, and their services were extremely needed. The missionary to the metropolitan police had paid 2,436 visits to policemen in time of sickness and death, and now held fifteen meetings in each week, at which the average attendance was thirty. In three cases constables who had been benefited by his labours, themselves held meetings, to which they invited their comrades. One hundred and fifty policemen had been prevailed upon to attend public worship as often as their duties would allow, and eleven had been received as communicants. The cab missionary had again been made a blessing to that much neglected class; a friend had just sent in a contribution made up by laying by one penny for this object every time a member of his family used a cab during the year. The committee proposed to make a more extended effort on behalf of foreigners in London, taking the three classes of Germans, Italians, and French: contributions would be received for either department. A missionary to soldiers also, was much needed; they received very little religious instruction, and required a separate effort. The Greenwich pensioners had formed an association to aid in supporting "the children's missionary" to them, and sixty-five of them were now subscribing a penny a week towards his support; but the total amount received for him during the year was only £36. The Working Men's associations had been peculiarly flourishing this year; and a missionary just appointed to Marylebone would be supported by the contributions of servants. The work-

house visitation had greatly increased; in Marylebone it had been found no longer necessary to have a separate cell for the unruly; and in St. Pancras, such was the effect of the missionary's visits to the men's refractory ward, that the guardians had resolved to change that name. In Wapping workhouse also, it had been changed into a "casual ward." The number of visits paid by the missionaries during the year to the sick and dying was 94,887, the increase in the number being in consequence of the great prevalence of sickness. Of adults under visitation, 3,649 died during the year; 1,150 of these received no other Christian instruction but that of the missionary, from the commencement to the conclusion of their sickness. The year had been a very trying one to the health of the missionaries themselves; at one time nearly one-third of them were together disabled from work; the committee regretted to add that the receipts for the "Disabled Missionaries' Fund" only amounted to £37. A missionary on one district devoted himself more especially to two classes—thieves and fallen females; and the number he had brought to reformation of character (and some of them, by God's grace, to conversion of heart), was surprising. He reckoned that since his first appointment he had filled two reams of paper in writing letters to the friends of those who came to him expressing their desire to be reformed. Each missionary paid about 5,000 visits in the year; and the number of families under constant visitation was 115,815, or at least half a million of individuals, a number larger than were ever assembled to receive the religious instruction of all the clergy and dissenting ministers of London at any given service, and to a great extent an almost entirely separate class of individuals. The number of visits paid to the poor during the past year was 894,339; tracts distributed, 1,115,603; meetings for exposition of the scriptures and prayer, 17,051; copies of the holy scriptures distributed, 2,817; individuals induced regularly to attend public worship, 2,761; persons admitted as communicants, the fruits of the missionaries' efforts, 566; in some 2,000 or 3,000 other cases the missionaries trusted there had been at least very hopeful signs of conversion to God, and in 1,041 other cases there had been palpable evidence of an outward reformation of life. There were many districts urgently requiring missionaries, whom the society was obliged to withhold, from no other impediment than want of means; and instruction was found to be often received from the missionaries, when it would not be received if it were known to come from any church or party whatever.

SUNDAY SCHOOL UNION.

On Thursday evening, May 4th, the annual

meeting of this institution was held in Exeter Hall. Sir E. N. Buxton, M.P. presided.

After singing and prayer, and an opening speech from the chairman, the report was read by Mr. W. H. Watson. It commenced with some extracts from the correspondence received by the committee during the last year from Denmark, West Africa, India, New South Wales, Van Dieman's Land, New Zealand, South Sea Islands, Demerara, Jamaica, Bahama Islands, Nova Scotia, and Newfoundland, in all of which Sunday-schools are making increasing progress. It then adverted to home proceedings, and stated that twelve grants had been made in aid of the expense of erecting or enlarging school-rooms, making the total number of grants up to the present time 281, amounting to £6422. The number of libraries granted during the year had been 127, making a total of 1830. The schools thus assisted during the last year contained 23,345 scholars, of whom 14,805 were able to read the Scriptures. Considerable additions had been made to the catalogue, which now contained a list of 512 volumes. Eleven lectures had been delivered in the library. Another course of lectures had been delivered at Falcon Square chapel. Several members of the committee had met during the year to ascertain, by actual trials, the best mode of conducting classes of teachers for the study of the notes on scriptural lessons. The following were the number of schools within a circle of five miles from the General Post Office:—

Auxiliaries.	Schools.	Teachers.	Scholars.	Average attendance.
South	107	2170	21,177	14,342
East	124	2572	25,055	16,484
West	130	2421	23,773	15,823
North	142	3041	30,070	20,102
	503	10,207	100,075	66,751
Being an increase during the year of.....	35	902	9,63	

Upwards of 120 schools had made no report.

Information had been received of the establishment of unions at Ashton, and Dukinfield, Todmorden, Bury, Lewes, Workop, Wisbeach, Llanelly, Isle of Wight, Windsor, Rochester, Chatham, and St. Davids. The committee regretted to learn that the Canterbury Union had been dissolved. The visits of deputations had been continued during the year, and it was believed with much benefit. The great northern conference of Sunday school teachers was held at Leeds. There was a numerous attendance, and a lively interest excited. The donations received during the year amounted to £147 ls. The committee regretted to observe that that amount fell very far short of that received in the preceding year. The benevolent fund of the

Union was in debt to the treasurer £182 15s. 1d. It would, also, probably be found necessary to add £500 to the capital of the society, in order to carry on its business operations. The report then stated the course which the committee had adopted, in harmony with the resolutions passed at the last meeting, with regard to the minutes of council on education. The sales for the year amounted to £8857 16s. 2d., being a decrease of £31 4s. 4d.

RELIGIOUS TRACT SOCIETY.

At the forty-ninth annual meeting of this institution, which was held in Exeter Hall on the 5th of May, Thomas Farmer, Esq. occupied the chair.

The proceedings having been commenced by the Rev. Dr. Henderson engaging in prayer, the chairman expressed his long continued attachment to the constitution, the principles, the rules, and the practice of the society. "I gladly recognize," said he, "the Christian wisdom of the society's great rule, that every tract and book published by its instrumentality shall contain a statement of those truths which are essential to a sinner's salvation; and it is a heart-cheering thought, that twenty-two millions of such books and tracts have been circulated during the last year by this society,—being at the rate of 1,833,333 monthly, 423,077 weekly, 60,274 daily, 2,511 hourly, and 42 for every minute of day and night throughout the year. A large proportion of these publications is distributed gratuitously, and the agents of numerous home and foreign Christian associations have occasionally to rejoice in the praiseworthy, liberal, and kindly assistance of this society. As treasurer of the Wesleyan Missionary Society, I would gratefully acknowledge the aid granted to our missionaries in printing books and tracts, in Ceylon and other places."

Mr. Jones, the corresponding secretary, read an abstract of the report. It gave a brief view of the society's operations during the past year in the distribution of religious tracts and books in China, India, Australia, New Zealand, Polynesia, West and South Africa, Madagascar, the West Indies, British North America, France, Switzerland, Italy, Germany, Hungary, Russia, and Great Britain. After referring to the devoted services of the late George Stokes, Esq. and Joseph Blower, Esq., who for many years were on the committee, it proceeded to state that the grants made to District Visiting, City and Town Missions, Christian Instruction, and kindred societies, for sabbath-day circulation, soldiers, sailors, emigrants, inmates of prisons, hospitals, and union houses, railway workmen, fairs, races, foreigners in England, Home Missionary agents, convict ships, colliers, and miscellaneous objects, amounted to 2,516,593

publications of the value of £2,664 13s. 11d. The votes of the committee for libraries for destitute districts, schools, and union-houses, amounted to £1094 15s. 9d. The libraries granted since 1832 have been 4,894; and the value thus gratuitously voted is £14,483. The issues from the depository during the year have been 17,543,509; making the total circulation at home and abroad amount to nearly 463,000,000, in about 100 languages. The benevolent income has amounted to £5,675 13s. 1d.; the grants to £3,188 14s. 3d., being £2,513 1s. 2d. beyond the gratuitous receipts; the legacies £419; and the amount received for sales, £45,897 16s. 2d. The society's total receipts, including the sales, £53,736 4s. 4d. The report concluded by a reference to the interesting fact, that on the present anniversary the society enters on its jubilee year, and urged on its supporters the desirableness of marking the event by special contributions for Ireland and France, and the counteraction of the unchristian and demoralizing tendency of a large portion of the cheap literature of the age.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Lord Morpeth took the chair at the forty-third annual meeting, which was held in Exeter Hall on the 8th of May.

Mr. Dunn, the secretary, read the report. It commenced by adverting to the meeting which was held on the 1st of June last, upon the subject of the society receiving government aid, and to the measures then adopted. It then went on to state that the number of children received into the normal schools during the past year had been 825 boys, and 420 girls; 193 young men had been attending the classes, of whom 109 had been appointed to schools; 142 candidates had been in attendance at the girls' school, 84 of whom had been appointed to schools, making in both departments 335 students and 193 appointments. In the ladies' committee the institution was still indebted for a continuation of their labours. The reports throughout the country exhibited the same difficulty that had occurred in London. The greater number had declined government grants, and were determined to try to the utmost the sources of private benevolence. Notwithstanding the vexed question, the schools had had their usual share of difficulty and encouragement. Ninety-five schools had been opened during the year in ninety-five localities, namely, sixty-three in England, and thirty-two in Wales. The financial condition of the society was, on the whole, encouraging; depending, as it did, on the voluntary contribution of friends, notwithstanding the calamities of the year, the receipts from that source had been but slightly impaired. The determination of last year, that four new normal schools should be esta-

blished was not yet carried out. Premises for one had been purchased at Bristol, but the remaining three were at present left in abeyance.

Samuel Gurney, Esq., treasurer, then presented his account, from which it appeared that the total receipts of the year amounted to £11,898 7s. 5d.; the expenditure to £11,712 14s. 2d., leaving a balance in hand of £185 13s. 3d. It was, he said, a cause of thankfulness that after a year of so much general calamity and pressure on the public, the income of the society had been so well maintained. A small amount of subscriptions has been withdrawn by the separation of some of our best friends, over whose secession we truly mourn. I have, however, a certain amount of confidence that they will gradually return to our ranks, and that before long we shall be again one powerful—powerful we are still—but one undivided body.

BRITISH MISSIONS.

The first united meeting of the Home Missionary, Irish Evangelical, and Colonial Missionary Societies, was held at Exeter Hall on Tuesday evening, the 9th of May. Mr. Alderman Challis took the chair.

The proceedings having been opened by singing and prayer,

The Chairman rose, and said: We are assembled this evening under circumstances which are unusually adapted to give power and impression to our meeting. Three of our most favoured societies hold their annual meetings in one. The Home Missionary, the Irish Evangelical, and the Colonial Missionary Societies, celebrate their anniversaries at this time, and from this platform appeals will be made to night in favour of each and of all. I hope that this change will be acceptable to their friends, and useful in promoting the objects which these Societies have in view. I feel that they have only fallen in with the current and the tide of circumstances by which they are surrounded. Combination, union, and concentration, seem to mark every great and important object connected with the movements of the Society; and I feel quite sure that in looking at the objects before us, and viewing the circumstances under which we meet, you will agree with the Committee that while enterprise and unwonted energy characterises everything around us, and whilst evil, in all the variety of forms which it puts on, works and works together to counteract all that is good, this is not a time when Christians should fold their hands, be contented with the beaten path, or be satisfied with past exertions. The union of these Societies is adapted to accumulate that force of conviction upon the judgment and the mind in favour of exertions such as these, which

will lay the feelings of the country under contribution for their support, adapted to lead us to gird on the strength of our common Christianity to a larger effort—to a more generous assistance, and to a more extended exertion than any we have yet made.

The Rev. R. Ashton then read the Report of the Home Missionary Society. It stated that during the year, the nett receipts of the Society had been £6,572 2s. 7d., the expenditure £7,301 16s. 4d., leaving a balance against the Society of £739 13s. 9d. Eight new stations had been assisted or adopted, but more than twenty proposals had been reluctantly declined. Five young men had been accepted, and sent to the theological institution at Cotton End, while twelve others would have devoted themselves to the work, could the Committee have ventured to increase the number. The number of missionaries in actual service was 50, of grantees 59, and of students 8. They were preaching in 495 towns, villages, and hamlets, among nearly half a million of people. The number of hearers at all the stations was 47,707. The Society had 112 churches, containing 5,167 members, 681 of whom had been received during the past year. The number of Sunday schools was 193, having 13,719 scholars, taught by 1,554 teachers, with 106 Bible classes, containing 1,717 pupils, and 49 schools connected with the stations. In many additional towns and villages, missionaries had for the first time preached the gospel. There had been circulated 3,180 copies of the Scriptures, 60,000 tracts, and 48,324 religious periodicals.

The Rev. T. James then read the Report of the Irish Evangelical Society, which commenced by adverting to the famine which had prevailed in that country. The amount received by the committee for the relief fund was £9,465 7s. 3d. There had been labouring, under the auspices of the committee, during the last year, thirty ministers and missionaries, and twenty-three Scripture readers. The committee were anxious to see chapels and schools erected, and measures were being adopted for the accomplishment of that object. There were thirty-four large daily and infant schools in connexion with the Society, in which 1,710 children were receiving instruction. The amount of disbursements for the past year was £3,662 3s. 4d. The income, from all sources, was £3,233 12s. 5d., leaving a deficiency of £427 10s. 11d.

Rev. A. Wells then read the Report of the Colonial Missionary Society. It stated that, during the past year, the colonial department had sustained the loss of three missionaries. There were now in the colonies twenty-four missionaries. In Sydney a second chapel had been raised, and a second church gathered. In Adelaide and Canada, west, affairs presented an encouraging aspect. The receipts had amounted to £3,131 15s. 1d., a sum

which exceeded the income of the preceding year by £611 5s. The expenditure had been £2,833 14s. 4d., leaving a balance on the year, in their favour, of £298 0s. 9d. It was true the society commenced the year with a debt of £595 19s. 10d., but there was hope that it would be liquidated by a distinct and private effort.

LONDON MISSIONARY SOCIETY.

The fifty-fourth anniversary of this institution was held in Exeter Hall, May 11. John Kershaw, Esq., M.P., presided.

A summary of the Report, with general observations on the meeting, contained in the *Patriot*, furnishes us with the following information:—

“Notwithstanding financial difficulties, the number of agents has been considerably increased. The directors have to record the decease of their excellent ex-secretary, Mr. Arundel, and to mourn the loss of Mr. Rodgeron, of Borabora; of Samuel Flavel, the admirable native pastor of the Tamil church, at Bellary; and of the esteemed wives of five missionaries, including Mrs. Philip, to whose memory they have erected a suitable monument. They have also to announce the arrival in England of ten invalids of both sexes. Five, however, of these will shortly return to their spheres of labour; while, during the year, thirty individuals have gone forth into the missionary field, nineteen for the first time, and twelve of these to China alone.

“The directors have thus amply redeemed the pledge given by their predecessors in office to the Christian public, of strengthening and enlarging the Chinese mission. The entire fund contributed for that special object has been held sacred—not a shilling has been applied to any other purpose; but, after discharging the expenses already incurred, the balance remaining will not be more than sufficient to meet the increased charge on the Chinese mission for a single year.

“On the subject of funds, the directors are distinct and explicit. On an average of the last seven years, the expenditure has exceeded the ordinary income by £9,000 a year. This extra outlay of £63,000 and upwards, which was demanded by the extension of the Polynesian and West Indian missions, has been met by the sale of funded property, and by the produce of the Jubilee fund, and of other special contributions. The exhaustion of these resources, combined with the depression of trade during the year, and the unavoidable but economical expense of equipping the “John Williams,” for her triennial voyage, rendered it necessary to appeal to the wealthy friends of the Society, in the prospect of a serious deficiency. That appeal has been liberally answered by a contribution of £6,347; to which may be added, the munificent dona-

tion by Miss Fleureau, of £4,248, for the permanent support of an unmarried missionary in China, and £284 for the support of a native preacher in India.

“On the other hand, circumstances that could neither be foreseen nor prevented, have frustrated the economical designs of the directors. They hoped to reduce their expenditure to the extent of £10,000 a-year; but the very missions on which they relied to enable them to do so, have unfortunately become an occasion of positive loss. Events in the West Indies and in South Africa have not merely thrown churches previously independent of the Society, or about to become so, upon its funds again, but have also entailed on the Society other burdens: the losses of the mission churches in Africa alone being computed at £30,000. Still, a considerable reduction has been effected, and the directors promise the most rigid economy for the future; but they distinctly apprise their constituents, that, without a permanent increase of from £8,000 to £10,000 a-year, the operations of the society must be contracted.”

“It was to be expected that the European revolutions would be the subject of frequent allusion in the meetings of the month. Nearly every speaker at the London missionary meeting adverted to the subject; and all appeared to see in recent events the happiest omens for the coming times. The chairman, having modestly hinted an opinion to this effect Dr. Archer more emphatically averred, that he saw in the movements in question ‘only the prognostications of good;’ he called particular attention to the state of Italy itself, where, said he, ‘the Bible is free, at this moment free; not free by the Pope, but free by one greater than the Pope, *the multitude* (cheers)—and completely at liberty to be circulated by any party to any party.’ Mr. Wells kindled at the thought of the prospects which these unexpected changes open up, and anticipated in glowing language the ‘breaking up of all obstructive influences in the world,’ when such a society as this, ‘the glory of his country, the character of his age, and the hope of the world,’ ‘finding it impossible to keep pace with the march of events, will rather be the witness than the agent, and rather chant the triumph than win the victory.’ Dr. Candlish, in a similar, though more chastened spirit, ‘anxiously followed the course of events in Europe, especially in Italy and the Austrian dominions, not so much in sympathy with the spirit of liberty—though I do (said he) sympathise with that spirit fully—(cheers)—because he owned he could not but anticipate, throughout those dominions, and in Madagascar and Tahiti, and all over the world, a more open door for the preaching of the gospel, than the church has had since the days of the reformation (cheers). And he humbly trusted and prayed, that the church might be better pre-

pared to avail herself of that open door than she proved herself to be after the zeal of the first reformation was gone." Mr. Brock adduced the general convulsions as a powerful motive to union among Christians. "A rent church would afford a poor prospect; but a united church in the midst of an agitated world, would be a pledge that the kingdom of Christ was hastening to its consummation;" and "it ought to be regarded as one omen of success, that the church of Rome seemed likely to be left to her own resources; for, if the arm of flesh were ever withdrawn from her, he need not predict the result." Sir Eardley Eardly crowned these inspiring references with the novel announcement, that the first evangelical Italian church is about to be opened in Tuscany, and the gospel to be preached in the very territory of the Pope."

CASH STATEMENT OF THE LONDON MISSIONARY SOCIETY FOR THE YEAR 1847-48.

RECEIPTS.		£	s.	d.
From London and its vicinity, including £3,582 0s. 6d., the amount received from the special appeal ...		15,129	0	0
Investment by Miss Fleureau, for the permanent support of an unmarried missionary in China, and a native teacher in India ...		4,533	14	4
The counties of England, including £2,764 19s. 8d., the amount received from the special appeal ...		32,133	12	5
Wales, Scotland, and Ireland ...		4,697	5	2
Legacies ...		4,464	1	10
Dividends ...		688	0	11
Contributions at the Missionary stations towards their own support, and from auxiliaries abroad ...		15,969	0	9
Total receipts ...		£77,614	16	5
Deduct from the above investment of Miss Fleureau, for the support of a missionary in China, &c. ...	4,533	14	4	
Received on account of the college at Calcutta ...	921	16	10	
		5,455	11	2
Leaving to meet the expenditure of the year ...		£72,159	5	3
EXPENDITURE.				
The total expenditure during the year has amounted to ...		79,265	5	1
(But this includes the sum of £5,218 9s. 5d., for the enlargement of the Chinese mission, which has been met from the fund formerly raised and invested for that special object. It includes, also, the sum of about £3,000 above the average annual charge for the "John Williams," incurred by the repairs and outfit of the ship for her triennial voyage.)				
Excess of expenditure, including the amount above stated, for new efforts in China ...		6,955	19	10
Exclusive of that amount ...		1,737	10	5
The reduction in the ordinary contributions amounts to ...	£3,525	19	1	
Decrease in legacies ...	2,986	16	10	
	£6,512	15	11	

Total amount of special contributions to meet this deficiency ...	6,347	0	11
	£165	15	0

ASSOCIATION.

IRELAND.

The brethren of the Southern Association, Ireland, held important and interesting meetings at Birr on Tuesday, Wednesday, and Thursday, the 25th, 26th, and 27th of April. The services commenced on Tuesday evening at seven o'clock, when two addresses were delivered; the first on "Adoption," by brother Bugby of Stepney College, (now at Waterford); the second by brother Wilshere of Athlone, on "The Nature and Necessity of Conversion." On Wednesday, at half past seven A.M. there was a public prayer meeting, when prayer was offered by brothers Bugby, M'Carthy, Wilson, and Wilshere. At eleven A.M. the brethren met for business; when, among other resolutions passed and arrangements made, they unanimously agreed in the following resolution, viz.:—"That the brethren of the Baptist Southern Association have heard with extreme regret of the intended removal of brother Bentley of Cork from this country, and desire to commend him to the fraternal kindness and sympathy of their brethren in England; and express their earnest prayer that his ministry in his new sphere of labour at Blackburn, may be abundantly blessed."

At seven P.M. another public meeting was held, when brother Wilson addressed the congregation on "The Duty of professing Christ," and brother Milligan on "The Privileges of professing Christ."

At half-past seven A.M. on Thursday, the brethren held another prayer meeting, when three of the senior ministers supplicated the divine blessing.

At eleven A.M. met again for business, when the brethren agreed to prepare a letter, earnestly requesting their respected friend, the Rev. F. Trestrail, if consistent with his own sense of duty, not to accept the kind invitation of the committee of the foreign missions to become joint secretary with the Rev. J. Angus, as, in their opinion, no other person is so well qualified for being secretary to the Irish Society as himself.

At twelve o'clock, brother Hamilton of Youghal delivered a most earnest, impressive, and evangelical discourse from Gal. i. 23.

In the evening at seven, the brethren held a missionary meeting, when brother Bugby addressed the people on the following topic: "The church called to solemn reflection in these eventful times;" brother Wilshere on "The church called to increasing activity in these eventful times;" brother M'Carthy

on "The adaptation of the Baptist Irish Society to these eventful times;" and brother Milligan, on "The Baptist Irish Society and other kindred institutions worthy of increased pecuniary support, and more fervent prayer." Our venerable brother Thomas of Moate presided. The attendance at all the meetings was good, and we believe the services were very useful. All the ministers were much gratified with the kindness, hospitality, and arrangements of their Birr friends, and of their excellent brother Mullarky.

NEW CHAPELS.

GLOUCESTER.

The small chapel belonging to our denomination in the city of Gloucester has been taken down, and a very neat and commodious building erected in its stead. The new chapel is sixty feet by forty, and has a school room on one side, fifty-six feet by twenty-five, with sliding panels, to throw the whole open into the chapel whenever necessary. It was opened for public worship on Friday, April 21. The Rev. S. Martin of Westminster preached in the morning from Phil. iii. 3, and in the afternoon from the last clause of Acts xviii. 10. The Rev. J. Aldis of Southwark preached in the evening, from the first clause of Psalm xiv. 7. Notwithstanding the gloomy and threatening aspect of the weather, many friends attended from Ross, Coleford, Woodside, Nailsworth, Cheltenham, Tewkesbury, Winchcombe, and other places. In the evening, the chapel and schoolroom were both crowded, and many went away for want of room. The devotional services were conducted by the Revs. J. Hyatt and F. G. White of Gloucester, W. G. Lewis and J. Statham of Cheltenham, and other neighbouring ministers. About 200 persons sat down to dinner in the school room, and nearly 400 took tea there, and in a large room belonging to a friend in the vicinity. On Sunday, April 23, the Rev. T. F. Newman of Shortwood preached morning and evening, and the Rev. J. Hyatt of Gloucester in the afternoon. The collections, including proceeds of the tea, amounted to £180. The entire cost of the erection, including gas-fittings, &c., is about £1400, besides £220 allowed for the materials of the old chapel. About £520 of this sum remain to be provided for, after several small sums promised shall be paid in. Those who are acquainted with the circumstances of the church and congregation will not require to be informed that they have for the most part contributed to the utmost of their ability, in the apostle's sense of the expression, "beyond their power."

BIRKENHEAD.

On Tuesday evening, the 2nd of May, the

opening service of the baptist friends was held in the Craven Rooms, lately vacated by the presbyterian church, under the pastorate of the Rev. Mr. Towers, who have now built themselves a handsome and commodious chapel. These rooms are well situated and capable of accommodating from 250 to 300 hearers. The majority of the friends in that locality being members of the church and congregation in Myrtle Street, Liverpool, the late minister, that venerable servant of God, the Rev. James Lister, opened the service by reading the word of God, and engaging in prayer; the Rev. Hugh Stowell Brown, his successor, preached from 2 Cor. v., and part of the 15th verse, "That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again;" and the Rev. Mr. Towers closed with prayer. Several other baptist and Wesleyan ministers were present; and but one feeling seemed to prevail, that of rejoicing that another little one is planted, which, by the blessing and favour of the great Head of the church may soon become a thousand.

NEW CHURCH.

KENSALL GREEN, MIDDLESEX.

On Wednesday, January 12, a church in connection with the baptist denomination was formed in this village; and on February 29, Mr. Benjamin Swallow, late a member of the church at Shouldham Street, was ordained as their pastor. The Rev. G. Warne of Hendon introduced the service; Rev. W. A. Blake of Shouldham Street delivered the charge, and the Rev. George Hall of Carlton, Beds, addressed the church and congregation. The weather was exceedingly unfavourable but the place was entirely full. This cause was commenced by the church at Shouldham Street in January, 1847, and after receiving their support for twelve months, the friends at Kensall Green have signified their intention to defray the expenses incurred.

ORDINATIONS.

WILBURTON, CAMBRIDGESHIRE.

A recognition service of the ordination of Mr. J. Dring to the pastoral office over the baptist church at Wilburton, was held in that place, March 28, 1848. Mr. Simmonds of Bluntisham delivered the introductory discourse, Mr. Millard of Huntingdon prayed the ordination prayer, Mr. Bailey of Haddenham asked the usual questions and received the answers from the minister and deacon, and afterwards delivered a charge to the minister. Mr. Wright of Huntingdon preached to the people in the evening.

ASHTON-UNDER-LYNE.

The Rev. A. Pitt was publicly ordained over the baptist church at Ashton-under-Lyne on the 21st of April last. The Rev. John Birt of Oldham delivered the introductory address, the Rev. F. E. Burchell received the minister's confession, and offered the ordination prayer. Mr. Johnson, senior deacon, stated the circumstance which had led to the union; the Rev. J. Acworth, LL.D. gave the charge, and the Rev. J. E. Giles of Sheffield preached in the evening. The attendance was very numerous and the service refreshing.

LANGLOFFAN, PEMBROKESHIRE.

On the 6th and 7th of April meetings were held for the purpose of ordaining brother T. Williams of Pontypool Academy, to be a co-pastor of the church which meets at Langloffan. The ordination was conducted by Mr. Davies, one of the elders of the church. Mr. Reynolds of Middlemill preached to the church; and Mr. T. Thomas, theological tutor of Pontypool Academy, preached to the young minister. Messrs. Jones of Middlemill, Lloyd of Ebenezer, and Thomas of Blaenywaun also officiated on the occasion. The chapel, which is very large, was crowded, and the services were edifying.

PRESTON.

On Friday, April 21, Mr. W. Walters of Horton College, Yorkshire, was recognized as the pastor of the baptist church and congregation worshipping in Leeming Street chapel, Preston, Lancashire. In the morning the Rev. Mr. Slate, independent minister, opened the services by reading and prayer, after which the Rev. D. R. Stephens of Manchester delivered an able discourse on the constitution of the Christian church; the Rev. H. Dowson of Bradford gave a solemn and interesting charge to the minister, and the Rev. Mr. Ethridge of Bolton closed by prayer. After the morning service a large company of the friends dined together, and during the afternoon several excellent speeches were delivered by the various ministers. The services in the evening the Rev. Mr. Bamber of Littlemoor introduced by reading and prayer, after which the Rev. J. J. Davies of Bootle addressed the church, and the Rev. J. Williams of Walsal the congregation. All the services were well attended, and the harmony and good feeling displayed encourage the hope that the Head of the church will bless the union so auspiciously commenced, and grant to minister and people a large measure of prosperity. It is not generally known that Preston, the most central town of the duchy of Lancaster, with a population of 70,000, is the chief seat of the Jesuits; they have here above twenty

monks, and about as many (nuns) sisters of charity and priests daily influencing the inhabitants. Their chapels are much larger and more numerous attended than any other denomination. May our brother receive much divine assistance, in his endeavours to exhibit the superiority of scriptural Christianity over monkish legends and popish superstitions.

PRESTEIGN, RADNORSHIRE.

On Friday, April 21st, Mr. Richard Ayers, late of Kidderminster, was publicly recognized as the pastor of the baptist church at Presteign. The morning service was commenced by the Rev. W. D. Ingham of Embridge, who read suitable portions of scripture, and engaged in prayer; the Rev. Maurice Jones of Leominster explained the nature of a Christian church and asked the usual questions, which were answered by Mr. Ayers very satisfactorily. The Rev. John Mills of Kidderminster offered the ordination prayer, and delivered an affectionate and impressive charge to the minister, in the afternoon; the Rev. John Jones of Gladestry engaged in the devotional exercises, and the Rev. M. Jones addressed the members of the church on their duties. Sermons were preached in the evening by the Rev. David Davies of Doleu and the Rev. J. Mills. The services were highly interesting, and numerous and respectably attended.

LLANVIHANGEL.

The ordination of Mr. G. James, late student of Pontypool, took place at the baptist chapel, Llanvihangel, on April 21. In the morning the Rev. H. Owen of Usk stated the nature of a Christian church, and received the confession of faith; and the Rev. T. Thomas, theological tutor of Pontypool, delivered a very lucid and impressive charge to the minister, from 1 Tim. iii. 1. In the afternoon the Rev. H. Poole of Abergavenny preached to the church. In the evening, at 6 o'clock, the Rev. J. Lewis of Llanthwy and Mr. Lewis of Cwmyvy preached. Messrs. Jeavons, Pughe, and others, took part in the devotional services.

LESSNESS HEATH, KENT.

Mr. J. H. Blake, late a member of the church at Shouldham Street, has accepted the unanimous invitation of the church meeting at Lessness Heath, near Erith, to become their pastor, and entered on his engagement the first sabbath in March.

WOODSIDE, GLOUCESTERSHIRE.

On Tuesday, May 9th, Mr. J. Hume, who has been preparing for the ministry under

the direction of the Rev. J. Jackson of Taunton, and subsequently in connection with the Baptist Theological Education Society, under the direction of the Rev. D. Gould, of Dunstable, was ordained as pastor of the church meeting in the baptist chapel, Woodside, near Newnham. In the morning, the Rev. J. Horlick of Mitchel Dean read a portion of the scriptures, and sought the divine blessing on the engagements of the day; the Rev. J. Penny of Coleford delivered a lucid discourse, on the nature and constitution of apostolic churches, which he contrasted with that of our present state church; the Rev. E. E. Elliott of Lydney asked the usual questions; and the Rev. G. Woodrow of Gloucester offered the ordination prayer; after which, the Rev. J. H. Hinton, M.A., of London, Mr. Hume's pastor, gave him a solemn, impressive, and comprehensive charge; and the Rev. W. Copley of Blake-ney concluded in prayer. In the evening, the Rev. J. C. Butterworth, M.A., of Kingstanley read from the word of God, and engaged in prayer; after which, the Rev. E. Probert of Bristol, preached an appropriate discourse to the church and people. The Revs. H. Clark, M.A., of Monmouth, E. Claypole of Ross, H. C. Davies of Longhope, T. How of Sodbury, B. W. Jenkyn of Little Dean, with other ministers and Christian brethren, were present, and took part in the services. Both morning and evening, the chapel, which will hold a considerable number, was crowded to excess, and several could not gain admittance.

RECENT DEATHS.

MR. JAMES SKERRITT.

This estimable man was born at Colling-ham, Nottinghamshire, on the 25th of March, 1780. While yet a boy he was bereft of his father. His mother, a woman of great piety, trained up her children in the fear of the Lord. Her custom was to pray much with her children. The subject of this brief statement has been heard to speak with great fondness of these maternal prayers. There is no doubt that the piety of the mother had much to do, under the blessing of God, with the future exalted piety of the son. At the age of twenty-one Mr. Skerritt left his native place, and settled in business in the metropolis. For many years he attended the ministry of the late Mr. Huntington, under which, it is believed, he received much spiritual benefit. Some time after his residence in London he fixed his abode in Chelsea, where, up to the time of his death, he was extensively known and beloved as an upright man, a kind neighbour, a generous friend, and a devoted Christian. It pleased God to prosper him in business, and to place ample

means at his command. These he employed most extensively in doing good. He was an annual subscriber to many of the various philanthropic institutions with which the metropolis abounds. He was a cheerful supporter also of most of the religious societies connected with his own denomination, and of some pertaining to other sections of the Christian church. He was a man of liberal views; though warmly attached to his denominational peculiarities, he nevertheless loved all who show the image of Christ; he rejoiced in their prosperity, and when the opportunity offered readily co-operated with them in works of faith and labours of love. In the year 1818 he united himself to the church of Christ assembling in Paradise Chapel, Chelsea, remaining a member of it till his death, a period of thirty years. For nearly twenty-six years he honourably and usefully sustained the important office of deacon. In this Christian society, he, as became him, principally employed his influence for good. Its interests lay near his heart: its pecuniary support, and the management of its affairs, rested chiefly on him. Yet, never did he aim to rule, or in any way demean himself, so as to derogate from his Christian character. He ever paid the kindest deference to the wishes of his fellow members. His attendance on the means of grace was most exemplary. Four times on each Lord's day did he present himself in the house of God, attending the early morning and the afternoon prayer meetings, as well as the more public services of the morning and evening. The darkest and coldest morning in winter did not prevent his coming to the earliest meeting, more than the brightest and loveliest morning in summer. Twice also during the week did he meet for worship with his Christian friends. Business, however urgent, was never his plea for detention from the public sanctuary. He was a weekly distributor of religious tracts in the immediate locality of his residence, and faithfully did he embrace any opportunity which might thus be given him for speaking to his neighbours on the subject of the soul. On the morning of the very last sabbath of his life he went the round of his district, and four times did he appear in the assemblies of the saints. The last discourse he heard delivered was founded on the words of David to Jonathan, "Truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death." Walking home afterwards with the writer of this sketch, who had preached the sermon, he remarked freely on the impressiveness of the truths which had been stated. On the following evening he attended the weekly prayer meeting, and engaged in prayer with peculiar solemnity and earnestness, referring in his petitions to the subject of the preceding evening. Though able to the very last to attend to his accustomed religious pursuits, it was for several

months previous to his death painfully evident to his friends that his strength was fast declining; and he himself seemed conscious that his end was drawing nigh. He withdrew himself from business occupations, and gave his attention to reading, meditation, Christian intercourse, and prayer. During these months of retirement, there was observed in him by those who were privileged to see him, a rapid growth in heavenly-mindedness. His great delight was to read and to speak of Christ. He had always been, from the time he knew the Lord, a firm believer in the doctrines of grace, and anxious to obey the precepts of the gospel. His removal was sudden and unlooked for in the manner and at the time of its occurrence. On the afternoon of the day preceding Good Friday, he was as well as he had been for some time past. In conversation with one of his sons who referred to a certain serious loss just sustained in business, he mildly reproved what he thought to be undue anxiety in the matter, and said, "These things will be of little consequence shortly. There is *one thing* that is needful—the grace of God in the heart, regeneration, the work of the Holy Spirit:

"The one thing needful, dearest Lord,
Is to be one with thee."

He then repeated the following verse by Dr. Watts:—

"Were I possessor of the earth,
And called the stars my own,
Without thy graces and thyself
I were a wretch undone."

He then added "Yes, one thing is needful; to be found in him,—to be found in him;" thus, twice repeating part of a scripture so often used by him both in his conversations and his prayers.

On the following morning, Good Friday, he arose, according to his custom, at five o'clock. He had purposed to attend that day some anniversary sermon in the neighbourhood; but at seven o'clock, while privately reading the word of God, he was taken with a fit of apoplexy, and remained insensible to all around till on the following afternoon, Saturday, April 22nd, his ransomed spirit fled to heaven. Great was the excitement and abundant the tears in the church and among

his friends when the event was known. All felt that they had lost a friend indeed, one greatly beloved. Thus, having recently completed his sixty-eighth year, did our friend come to his grave, as a shock of corn cometh in in its season, fully ripe, ready to be gathered into the garner of his Lord.

His remains were interred in the family vault at the Brompton Cemetery on the 4th of May, witnessed by a large assemblage of persons. On the following sabbath evening, the mournful event was improved by Mr. Archer, towards whom, throughout his ministry in Chelsea, the deceased had been as a father. The scripture selected for the occasion was the 9th verse of the 3rd chapter of Paul's epistle to the Philippians, containing the words repeated by the departed so near to his end: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

A widow and two sons are left to bemoan their loss.

REV. JOHN JAMES.

The respected pastor of the baptist church at Bridgend, Glamorganshire, entered into rest on the 30th of January last, in the seventy-first year of his age.

MR. W. S. MEREDITH.

On Lord's day, April 23rd of dysentery, aged twenty-one years, William Saunders Meredith, third son of John Meredith, Esq., Lambeth Road, late of the Diplomatic Department, Hong Kong, China, eleven days after his return on leave of absence for the recovery of his health. His hope of heaven was founded on the atonement of Christ.

MRS. BULT.

On the 7th of May, of paralysis, aged 84 years, at her residence, 6, Walsingham Place, Lambeth, Mrs. Hannah Bult, widow of John Bult, Esq., late of Wigmore Street, Cavendish Square, and of Brook Green, Hammersmith, deeply lamented by a numerous circle of relatives and friends. Her end was peace.

CORRESPONDENCE.

ENCOURAGING WORDS.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—The "Kind Words" addressed to the churches by the ministers and delegates of the Baptist Union at their annual meeting, demand serious and candid consideration. The backsliding scale of the last few years, if correct, is humiliating. But is there no aspect of the churches less depressing?

may there not be such an exhibition of facts as shall induce gratitude and hope, and inspire energy and prayer? Let us see. I have been examining the statistics of the original Western Association from 1736—the first year of any numbers being recorded—to 1823, the year of its dissolution. And the following are some of the results. The most unfavourable report is in 1780, when there was a clear decrease of 6 in 34 churches. The most favourable report

is in 1816, when there was a clear increase of 416 in 72 churches, or an average of about 5½. The average increase during the whole period was 2½. From 1736 to 1800, it was 1½. From 1801 to 1823, it was 3½. During the last 14 years, it was 3½. But during a period of 14 years, the churches in connection with the Baptist Union have exhibited a clear average increase of about 5. And is not this encouraging?

And might not the adoption of a new principle in making our annual calculations, be more encouraging still, and also more true? I think it would. Why should additions by letter and diminutions by dismission be included? they indicate neither increase nor decrease to the cause of Christ. And why should deaths be debited against the Christian church? assuming that our friends "die in the Lord," they are only removals from an imperfect to a perfect church: the cause of Christ suffers no diminution. These then, as well as removals from church to church on earth, may be excluded from our calculations. Then the only items remaining (and these are, in fact, the only numerical indications of gain and loss to the Christian church) are additions by baptism and restoration, and diminutions by exclusion. Place these the one against the other, strike the balance, and assuming that the additions are genuine, you have the actual gain or loss to the cause of Christ, year by year. A report on this principle, besides being less complicated, not to say mystified, would certainly be more true and more encouraging than reports on the present system.

I have not the means of trying the principle on the churches in connection with the Baptist Union; but I hope those who have will test it, and forward the result to the Magazine. The following is the result of a careful analysis of the returns of the late Western Association during the last fourteen years of its existence; and I have no doubt that a similar analysis of the documents belonging to the Baptist Union would produce a result equally encouraging.

On the present system.			On the proposed system.		
	Clear increase.	Average.	Clear increase.	Average.	
1810	215	3½	326	6	
1811	154	2½	274	5	
1812	252	4½	359	6	
1813	342	5½	450	7	
1814	255	4	414	6½	
1815	320	5	403	6½	
1816	416	5½	538	7½	
1817	245	3½	492	6½	
1818	160	2½	377	4½	
1819	213	2½	337	4½	
1820	158	2	285	3½	
1821	126	1½	266	3½	
1822	206	2½	327	4½	
1823	167	2	260	3½	
Total	3259	3½	5108	5	

In addition, take the four years of clear decrease on the present system, and you will find an actual increase each year.

Present system.		Proposed system.	
1742	clear decrease 8	Clear increase	39
1743	" 2	"	29
1780	" 6	"	51
1795	" 1	"	77
Total	17		196

The result is, that the present system records the number of members on the church books, and for that purpose the churches must retain it; but the proposed system, if adopted by the Union, assuming that the additions are genuine, would show the actual clear accessions to the cause of Christ, in that department of the church of which they furnish an account. How far the comparative returns of each year would be affected, would depend, of course, on the proportion of dismissions and deaths in each year. But that the statements would be more true and more encouraging cannot, I think, admit of a doubt.

Yours, &c.

J. G. FULLER.

Stogumber, May 11, 1848.

PRIZE ESSAYS ON THE SABBATH BY WORKING MEN.

To the Editor of the Baptist Magazine.

34, Paternoster Row, May 3, 1848.

DEAR SIR,—Some time ago an announcement was made in your magazine, offering three prizes of £25, £15, and £10, for the best three essays on the "Temporal Advantages of the Sabbath to the Labouring Classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour." Will you allow the Adjudicators to address a few words to those who may have entered the list of competitors through reading the announcement in your journal?

DEAR FRIENDS,—At the time of issuing the advertisement, we expected to be able to announce our decision within two months from the 30th of March, the last day of receiving essays. But this has been rendered impossible from the immense number of competing essays; UPWARDS OF NINE HUNDRED AND FIFTY HAVING BEEN RECEIVED. Now, supposing we are able to examine thirty essays per week, we have upwards of thirty weeks' labour, in reading alone; so that it will be the end of October or the beginning of November, before we can publish our decision.

But if we were to remain silent until then, we should do violence to our own feelings, commit an act of injustice towards you, and deprive the Sabbath cause of the powerful influence which we believe your invaluable testimony is calculated to exert.

Our task is a delightful one. We have read upwards of two hundred of your essays; and judging from these, the entire mass—THE THOUSAND—is one of the most remarkable collections of manuscripts ever accumulated. In the meanest there is often great originality and force; in all, there is a wonderful unanimity of sentiment on several important leading points; and argumentative power, logical

acuteness, sparkling brilliancy, touching pathos, and artless simplicity, are profusely scattered through the whole. Indeed, while our pleasure is enhanced, our labour is increased by the general excellence of your essays.

DEAR FRIENDS: REMAIN FAITHFUL TO YOUR PRINCIPLES, AND YOUR SABBATH-RIGHT IS SAFE!

Tyranny cannot rob you of it—coercion cannot wrest it from you: the various recitals of your sacrifices in its defence assure us of this. And these noble acts of self-denial have a powerful and varied influence. They make you better and more useful men: they instruct and inspirit your fellow workmen: and unless the heart and mind of your employer are utterly paralyzed by Mammon, they raise you in his estimation to an elevation unattained by himself, but which he will assuredly seek after if such lessons are repeated, and reason and conscience are permitted to act.

Nor can sophistry—philosophic or political—cheat you of your sabbath-right: your essays teem with conclusive evidence upon this point.

Remain, therefore, true to your principles, and you will prevail, not only for yourselves, but for those in all classes of society who require your help, for with you the question mainly rests.

But we must bid you farewell until the three prizes are awarded. Would that it were possible to award prizes to you all! Would that we could retain and print all your essays! It has been suggested by the editor of the *Universe*, that after the three prizes are awarded, further selections should be made; that a "Working Man's Series of Essays upon the Sabbath" should be published; and that ultimately the entire MSS. should be bound and presented to the British Museum as a monument of the moral and intellectual character of our industrial population.

These suggestions will serve to show you how your efforts are estimated, and will, we doubt not, receive due consideration. On these, or any other topics, we shall be glad to hear from yourselves; although we cannot promise more than general replies, while we remain your truly delighted and willing servants,

THE ADJUDICATORS.

P.S.—All letters to us should be addressed "To the Adjudicators of the Working Man's Prize Essays on the Sabbath," care of PARTRIDGE and OAKES, 34, Paternoster Row, London.

EDITORIAL POSTSCRIPT.

The Address to the Churches which constitutes our first article this month, is published also in a separate form, and at a very low price for general distribution. It is from the pen of Mr. Hinton who, as secretary, was requested to write it by the ministers and delegates of the Baptist Union, by whom it was afterwards unanimously adopted.

We regret to learn that letters have been received from Mr. Webley, our young missionary brother at Haiti, announcing the decease of Mrs. Webley.

Captain Melbourne, with whose name, in connexion with our African mission our readers are familiar, is we apprehend on his way from Jamaica to this country in the *Dove*. He will be accompanied by the late Mr. Knibb's eldest daughter, who has recently become Mrs. Melbourne, and, probably, Mr. and Mrs. Bloomfield, Mrs. Wood,

Mrs. Dutton and her children, and the two orphans of our late friend, Mrs. Frances.

The American Baptist Missionary Union has been relieved from its difficulties by the receipt of donations and legacies during the month of March, the last month of its financial year, to the amount of twenty-seven thousand dollars. The executive committee, on ascertaining the fact, resolved, "that in the statement now made by the treasurer, of the unexpected and unprecedented receipt of more than twenty-seven thousand dollars during the past month, by which the expenditures of the present year will be fully met, the committee see new occasion for devout gratitude to God, and increased confidence in his favour and faithfulness to the missions."

We are informed that a new translation of the New Testament into the French language has been issued by the American and Foreign Bible Society; and that an edition of the New Testament in the Italian language is now in course of preparation.

The state of the European continent may be described as completely by one word as by ten thousand. All that we can learn, at least, may be expressed fully by a single word: that word is—chaos. In the north, in the south, in the east, in the west, everywhere—chaos.

A remarkable providential interposition in favour of a friend to whom we have just referred, the Rev. J. H. Hinton, deserves to be recorded. On the 9th of May he attended an ordination at Woodside, Gloucestershire, and the following morning, returning homeward, reached the station at Swindon, on the Great Western Railway. He was entering one of the carriages, when a gentleman from Bristol whom he did not know, but who recognised him, beckoned to him, and requested him to come into the carriage in which he was riding. They had proceeded onward only about ten minutes when a dreadful collision took place, and the carriage immediately behind them—the very carriage into which Mr. Hinton had been about to enter—was dashed to atoms, and seven persons who were in it were either killed on the spot, or so injured as to die in a few hours. Thus by the combination of several apparently fortuitous incidents—a combination which no man contrived, and the effect of which no man could have foreseen—a valuable life was preserved. If this gentleman had not happened to be in the train, or if he had not happened to observe Mr. Hinton, or if he had not been sufficiently desirous of his company to invite him into the carriage in which he was riding, in all human probability a large family would have been bereaved of its head, and the church of Christ deprived of a useful minister.

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

On Thursday Morning, April 20th, a Prayer Meeting was held in the Library at the Mission House, when Mr. Stovel presided, and prayers were offered by Messrs. Pottenger of Islington, Hull of Watford, Davis of Arnsby, and Sutton from Orissa.

On the evening of the same day, the Rev. Dr. Archer, of Oxendon Chapel, preached on behalf of the Society, at Surrey Chapel, from Psalm lxxvii. 1, 2; and the Rev. Messrs. Carey and Sherman prayed.

The Annual Juvenile Meeting was held in Finsbury Chapel on Monday, April 24th.

On Wednesday morning, April 28th, a sermon was delivered at the Poultry Chapel by the Rev. C. M. Birrell, of Liverpool, from Titus ii. 11, after prayer had been offered by the Rev. C. M. Middleditch of Frome.

GENERAL MEETING OF SUBSCRIBERS.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 25th, at 10 o'clock.

John L. Phillips, Esq., of Melksham, having been called to preside, requested the Rev. John Branch, of London, to open the business of the meeting by giving out a hymn and engaging in prayer. The Secretary laid upon the table the Reports of the Committee and of the Treasurers for the year, which were received and adopted. The Minutes of the Committee for the year were then read; various questions were asked in reference to matters of business, and answers given. In an interval during the reading of the Minutes, the meeting, after prayer for the special guidance of God, proceeded to the choice of officers and Committee.

On the motion of the Rev. James Sprigg, M.A., seconded by the Rev. James Hoby, D.D., resolved unanimously, "That William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., be respectfully requested to continue their services as Treasurers of the Society for the ensuing year."

On the motion of the Rev. J. H. Hinton, M.A., seconded by the Rev. Joshua Russell, resolved unanimously, "That the Rev. Joseph Angus, M.A., be respectfully requested to continue his services as Secretary."

The gentlemen present then proceeded to nominate a Committee; after which the ballot being taken, scrutineers were appointed to examine the papers, and the following names were brought up as the Committee for the ensuing year.

Rev. JAMES ACWORTH, LL.D. . . .	Bradford.	Rev. WILLIAM H. MURCH, D.D. . . .	London.
JOSEPH H. ALLEN, Esq.	London.	Rev. JAMES P. MURSELL	Leicester.
Rev. CHARLES M. BIBRELL	Liverpool.	Rev. ROBERT W. OVERBURY	London.
Rev. CALEB E. BIRT, M.A.	Wantage.	THOMAS PEWTRESS, Esq.	London.
Rev. WILLIAM B. BOWES	London.	JOHN L. PHILLIPS, Esq.	Melksham.
Rev. SAMUEL BROWN	Loughton.	Rev. THOMAS POTTENGER	London.
Rev. WILLIAM BROCK	Norwich.	Rev. GEORGE PRITCHARD	London.
Rev. FRANCIS A. COX, D.D., LL.D.	Hackney.	Rev. ROBERT ROFF	Cambridge.
JOHN DANFORD, Esq.	London.	Rev. JOSHUA RUSSELL	London.
Rev. J. MORTLOCK DANIELL	Birmingham.	Rev. ISRAEL M. SOULE	London.
Rev. BENJAMIN GODWIN, D.D. . . .	Bradford.	Rev. JAMES SPRIGG, M.A.	Ipswich.
Rev. SAMUEL GREEN	London.	Rev. EDWARD STEANE, D.D. . . .	Camberwell.
Rev. WILLIAM GROSER	London.	GEORGE STEVENSON, Esq.	London.
Rev. JOHN H. HINTON, M.A.	London.	Rev. CHARLES STOVEL	London.
Rev. JAMES HOBV, D.D.	London.	JOSEPH TRITTON, Esq.	London.
Rev. WILLIAM JONES	London.	Rev. FREDERICK TRESTRAIL	London.
GEORGE T. KEMP, Esq.	London.	Rev. JAMES WEBB	Ipswich.
GEORGE LOWE, Esq., F.R.S.	London.	Rev. THOMAS WINTER	Bristol.

On the motion of the Rev. Joseph Angus, seconded by the Rev. I. M. Soule, resolved "That George Gould, Esq., Charles Jones, Esq., and Thomas Hawkins, Esq., be auditors for the year ensuing."

Referring to the proceedings of the Annual Meeting of Members held April, 1845, resolved, on the recommendation of the Committee, "That the Committee of the Baptist Missionary Society be empowered to place missionaries sent out by the Society to Jamaica, between May, 1840, and May, 1846, in the same relation to the Society as missionaries sent out previous to that date, as that relation is defined in the resolutions of the Annual Meeting of 1845.—Resolution iii. 2."

PUBLIC ANNUAL MEETING.

This meeting was held in Exeter Hall on the 27th of April. At its commencement, the 149th Psalm was sung, and prayer was offered by the Rev. J. H. Hinton, M.A. Dr. Steane then rose and said, "I claim your indulgence for a moment, while I take upon myself the office of introducing the chairman. Mr. Henderson is very little known perhaps to the majority of the assembly. It is due to him, therefore, that, in a few words, I should acquaint you that our friend is an elder of the United Presbyterian Church of Scotland. While he deems himself honoured in holding that office in the church of the living God, he deems himself more honoured still that the grace of God has inspired his heart with the desire of becoming the promoter of union and Christian love among all departments of his one church—for one it is in reality, though it presents itself under so many diversified forms before the Christian world. On the part of the Committee of the Baptist Missionary Society, by whom Mr. Henderson has been invited to the post he now occupies,

and on the part of Mr. Henderson himself, his presidency is an act of practical homage to our Lord's new commandment, that his disciples should love one another. While, therefore, he appears before us in Christian temper and spirit, manifesting his love to our denomination and our mission, I am sure the cordial reception he will have from you this day will be a response to that sentiment, and will show that though we are baptists, and earnestly adhere to our denominational distinctions, we are, nevertheless, Christians in the catholic sense of that term, and love you, sir, and all good men who in common love our Lord Jesus Christ."

The chairman, John Henderson, Esq., then rose and said, "When I received the letter of your Committee inviting me to preside at your anniversary, two feelings were awakened in my mind—a sense of my own unfitness to occupy so honourable a position, and of your exceeding kindness and liberality in inviting me to do so. I felt so strongly my inability

efficiently to discharge the duties which devolve upon one placed in so responsible a position, that it would have been a great relief could I have declined the honour. But I said to myself, What are the sentiments which the invitation of the Committee is intended to express? Not merely a partial kindness for me individually, but love for the brotherhood of other evangelical communions—the recognition of the great principles of Christian unity, and their determination to take the most public opportunity that could be found in the circle of the year of expressing, not in words only, but in a significant action, their sincere and cordial attachment to the divine rule of walking together as we are agreed. When the matter presented itself to me in this light, I said, I cannot decline an invitation intended to express such noble and Christian sentiments. If they hold out the right hand of fellowship to a brother of another denomination, shall not that brother stretch forth his to grasp it? I shall go, and the charity that dictated such an invitation will have a mantle broad enough to cover all my deficiencies. I feel the honour you have conferred upon me yet the more, when I look back upon your missionary history. It is illustrious by no common achievements—it is glorious by being associated with no common names. I believe your churches were amongst the first to enter the mission field, and that the Moravian brethren alone can dispute with you the palm of seniority. The blessings which have crowned your efforts in India, in Africa, and in the West Indies, are matter of thanksgiving to all the Christian world. When I mention India, how can I forget that to you and your predecessors it belonged to be the first to sow extensively the seed of divine truth which is fast germinating, and promises a hundred fold: to be the pioneers in the holy warfare which is destined to subdue the millions of that land—not to the rule of an earthly sovereign, but to the authority and the grace of Him who is the King of righteousness and the King of peace? Permit me to say that I do not envy the individual, to whatever Christian community he may belong, who can trace your course, and think of such men as Pearce, Fuller, Ryland, Carey, Marshman, Ward, Hall, Foster, and many more such kindred spirits who have formed the ornament and defence of your denomination, and been blessings to the universal church; I say, I envy not the individual who can think of such men without having his spirit stirred with grateful emotion towards Him who made them what they were, and strengthened them for what they accomplished. You have a noble ancestry—noble in the highest sense of that term; and what a responsibility has it laid upon you! They have passed away from the scene of conflict, and are now enjoying their reward, but they are not unconcerned in the

advancement of Messiah's kingdom throughout our fallen world. They are around you as a great cloud of witnesses, and are looking down with intense interest on your exertions. They rejoice in every instance of your success, whether at home or in the field of foreign labour. Oh! then, how should we seek to add to the measure of their holy joy, by increasing efforts—by extending liberality, and by abounding prayer in the great and benignant enterprise to which you stand pledged. At no period was there such a call to missionary work as there is at the present time. It seems to me that by the recent events of his providence, God is specially summoning his church in all its departments to renewed and increased activity, prayerfulness, and liberality in the extension of his cause. He is shaking the nations and removing in many lands obstacles to the introduction of the gospel of truth, as well as granting facilities for its spread in heathen climes, unknown before. What an encouragement it is to us when the events of divine providence are evidently seen co-operating with the calls of the divine word! And if the church shall prove faithful to her trust, the indications will soon be greatly multiplied that the day is not far distant when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ."

The Report, a copy of which appeared in our last, was then read by the Rev. J. Angus, after which a hymn was sung, and the Rev. J. Campbell, of Edinburgh, prayed.

The Rev. JOHN JORDAN DAVIES, of Bootle, then moved the first resolution:—

That this meeting, deeply impressed with a sense of the dependence of all evangelical missionary institutions, for their existence and prosperity, on the Head of the church, devoutly acknowledge His grace in sustaining the Society during another year.

"I conceive," said Mr. Davies, "that there is not one enlightened and sincere friend of the Baptist Missionary Society in this assembly, who does not cherish feelings of devout thankfulness to God for the success with which he has been pleased to crown its varied labours. The early friends of this institution, and there are a few such amongst us now as connecting links between the present generation and that which has passed away, are deeply sensible of the progress which has been made amidst circumstances of great difficulty, and they devoutly recognize the hand of God in the preservation and success of the institution. Recollecting the weakness and feebleness of the infancy of the Society, recollecting the varied and heavy trials which, at various times, it has had to sustain, and witnessing the present comparative magnitude of its operations—the increasing results of its labours, you should devoutly, though humbly exclaim, "This is the Lord's

doing, and it is marvellous in our eyes." As in the present day—the age emphatically of missions—there is not one body of evangelical Christians which has not its organization, more or less extensive, for direct missionary purposes, so we are thankful to say that there is not one of these institutions the friends of which cannot point to some scene of its labours which affords clear indications, not only of the divine approbation in general, but of the especial blessing of the great Head of the church. And I trust that the day never will, never can come, when on such an occasion as the present we shall be afraid or ashamed to avow ourselves as citizens of the world, and friends of human kind, as members of the glorified family of God, the household of faith, and the community of redeemed and regenerated souls. The more we rise above the mists of prejudice and the fogs which surround us, the more we enter into the true spirit of Christianity, which is the spirit of light and of love, the deeper must be our convictions of the complete brotherhood of all who love the Lord Jesus Christ in sincerity; and of the essential union of all institutions which have for their object the proclamation of the gospel of the grace of God to a world perishing in sin and ignorance. All these institutions have had their trials, and they have all had their successes; they have all had to encounter difficulties which would have deterred any but men whose hearts are sustained by faith in the sure promises of God; almost all of them have had, amongst their agents and friends, men of the highest character, and of the greatest worth,—men who have not counted their lives dear to themselves, but have presented them on the altar of our common Christianity,—spiritual heroes, and the best benefactors of the world; and they have all had manifest tokens and proof that God has been amongst them of a truth. We do not regard these as rival societies, or, in any degree, as opposers to each other; we regard them all as fellow-workers in the one great cause, we sympathize with them all in their tears, we rejoice with them all in their successes; we consider the success of one to be the success of every one, the success of each to be the success of our common Christianity. Allow me to remark that I conceive the success with which it has pleased God to bless our missionary labours, is, comparatively speaking, far greater than we are generally apt to suppose. Our imagination is often filled with the grand idea of the success of the apostolic age—and indeed the successes of the apostles and their fellow-labourers were great, very great, which has clearly proved not only the truth of Christianity, but which has also proved that the gospel is the power of God to the salvation of every one that believeth. No cause can be assigned for the success of the apostles, but that to which the sacred writers attribute it—

the devotional, the gracious power of the animating Spirit. "The hand of the Lord was with his servants, and therefore great multitudes believed, and turned unto the Lord." But have we always a correct idea of the nature of the soil on which the apostles and their brethren laboured? have we rightly interpreted our Lord's words to his apostles, that others had sown, and they were called to reap; that they were sent forth to enjoy the advantages of other men's labours? In all the towns and cities of the Roman empire where the apostles preached there were Jews, and Jewish synagogues, and in these the scriptures of the Old Testament were read week by week, and, in part at least, interpreted. To these places not only did the Jews, but many also of the most intelligent of the Gentiles resort. Amongst those who attended there from sabbath to sabbath, there were men fearing God and working righteousness, men who enjoyed, compared with the world around them, a large measure of religious light, and men prepared to welcome still larger communications of divine truth. To those places the apostles always first went; to those persons the apostles always first preached; amongst those assemblies they not unfrequently found willing and prepared minds who welcomed the truth as the grace of God rested upon their spirit; and these devout Jews and devout Gentiles constituted the first elements of the church of Christ. In one city and in another, they laboured for two or three weeks only; in one place and another the apostles would leave behind them truly Christian and devoted men. It has not been so with our missionaries. Many of these have been sent forth to fields utterly waste and desolate, which no hand of man hath touched for good; others have been sent forth to fields already pre-occupied, covered with weeds as noxious and destructive as they are rank and luxuriant. Hence a great part of their labour must be, in this character, strictly preparatory, and they must be content to labour on for years, and have no visible result. Such men must be content to labour perseveringly and prayerfully, and perhaps to die in the field, seeing no fruit of their labour. But, as our Report this morning has clearly proved, these labours are not in vain; the seed sown in the earth is not lost, but destined to spring up again. Labouring patiently, devotedly, prayerfully, deterred by no difficulties and no discouragements, having confidence in God, out of weakness, therefore, growing strong, taking the "irresistible might of weakness," as Milton expresses it, these men, in their successors, have witnessed the result of their labours. Will you permit me to remark once more, that, as the labour of our early mission was, in a great degree, of a preparatory kind; so is also, in a measure, our own labour, and so it must continue to be for some time to come. Our mis-

sion will be somewhat like that of John the Baptist, sent to prepare the way of the Lord. It will be ours to establish schools, to educate the people; it will be ours to print and publish religious tracts, and form religious literature; it will be ours to translate and circulate the inspired volume, and to preach the everlasting gospel of the grace of God; it will be ours, as God shall grant his blessing, to form little Christian churches, verdant spots in the desert, creating centres of good in the moral waste of the world. Is the influence of Christianity never to be universal? Are the triumphs of the cross of Christ alone to be partial, incomplete, and uncertain? Is Jesus never to have the heathen for his inheritance, and the uttermost parts of the earth for his possession? God has said he shall, and He is not a man that he should lie, or the son of man that he should repent. Oh, yes; the book of God, the New Testament, is yet to become the statute-book of the nations of the earth; the law of life will be the law of the universal family of man; the Spirit of Jesus is yet to animate the great heart of the human family, all men are to be blessed in Him, and all nations shall call Him blessed. How then? Are we to look for a new dispensation, and a new order of means? I humbly trow not; we have the instruments of this world's regeneration in our own hands; it is the gracious gospel of the blessed God. The law of truth is the instrument: there may be a vast improvement in the mode in which that truth is presented. There may be more adaptation; there may be more power; there may be more holiness and zeal in men; more of the influence of the ever blessed Spirit of our God. God can, and he may raise up men as eminently adapted to meet the wants of the age, as were Luther or Whitefield to meet the wants of their day. But more than this, the subject is a practical, and also a personal one. There is something for every one of us to do; not so much on the platform, as in the retirement of the closet, and the deep recesses of our own souls. Until the Spirit be poured upon all from on high, the world will yet be unconverted, and the church will be comparatively desolate and barren; but when the whole Christian family shall realize its position, its high estimate, when the whole Christian family shall feel the burden of its responsibility, when we shall feel our entire dependence on the great Head of the church, and shall be ever sighing and crying,

“Come, Spirit of the living God,”

our Father in heaven will not disregard our prayers, or disappoint our hopes.

The Rev. J. CLARKE, from Africa, said: I second this resolution with much pleasure, and rejoice with you in what God has done for the Baptist Missionary Society during the past year. But I cannot help on this occasion

taking a retrospective view of the five years which have gone by since I last met Christian friends in this hall. It arises before my mind as a dream, but a dream which has in it many interesting realities. I reflect on those who were fellow labourers with us in the missionary field at that time who have gone to heaven. I think of Daniel, of Yates, of Burchell, and Knibb, and Dutton, and Francis, and Thompson, and Sturgeon, and Fuller. They are no longer with us as fellow labourers here, but are with God; and they are looking down upon us from heaven, and wondering for a moment how they could feel so little, as they find now they did feel, for Christ and for souls while they were upon the earth; wondering, too, how it is possible that we, who have seen the glory of our God and Saviour Jesus Christ, and have been saved by his grace, can feel so little, and do so little as we do in the cause of God. We have heard that, at the present rate in which the work of God is going forward, we cannot expect that the world will be converted. But conversion is the work of the Spirit of God, and it is as easy for the Holy, the Almighty Spirit, to create anew a soul, as it is for God, by his power, to cause the flowers to bud forth and blossom in the spring. He has given to us his gospel. This is the almighty instrument appointed for the conversion of the world to God. He has commanded us to go into all the world and preach the gospel to those who dwell upon the earth. This is our duty; and if every Christian in the world were to make it a part of his work to pray to God that he would pour out his Spirit on the attempts to make known the blessed gospel to their fellow men from day to day, the world might soon be converted. But I must proceed to take a view of that land from which I have come—the land of Africa. Although more recently from Jamaica, I must speak first of Africa, lying in her darkness and in her blood. We do rejoice, that God has visited Africa by the light of the blessed gospel; and though we cannot speak at present of those beloved brethren belonging to other missionary societies who labour in the western coast of Africa, yet we rejoice in glancing at our brethren of the Wesleyan connexion, who are labouring at the Gambia River, at Sierra Leone, at the Gold Coast, at Ashantee, and at Badagry. We rejoice in the labours of the Church Missionary Society at Sierra Leone and at Abukuta, in the kingdom of Yornba. We rejoice, also, in the labours of our continental brethren in the mountains of Aguapim. We rejoice in the labours of our American brethren at Liberia, Cape Palma, and the Gaboon River. We rejoice, also, in the labours of our beloved brethren connected with the Presbyterian Church who have more recently come to Western Africa, to labour there. We do feel with those brethren, and we pray for them as brethren, belonging to the same one church

of Christ with which we ourselves are connected. Africa, as you know, although thus enlightened in different parts with the light of the gospel, is still the land of darkness. There is a missionary station here, and another at some hundreds of miles distant. These missionary stations are but as little stars twinkling amidst the gloom of surrounding night. The labourers have been called to suffer. Many of them have been called away by death; still the work of God goes on. God has smiled upon his servants labouring in that land. He has given them souls for their hire. Many have received the truth in the love of it, have died and have gone to heaven. Several works have been translated, and have been printed in the different languages by those missionaries of whom I have spoken. There are now some books in the Mandingo, Jolof Fula, Susu Bullom, Sherbro, Timmini, Yoruba, and Housa, and in the Bassa and Grebo languages, spoken on the Kru coast. There are other books in the Fanti and in the Inkrans tongues: in the Ibo, and in the Efik some small books have appeared. Some specimens have been printed in the languages spoken by the inland tribes, and others have been prepared of those spoken on the grain, and ivory, and gold coasts of Africa. We have done what we could. During the first thirteen months of our residence in Africa, thirty were, as we believe, converted to God, and formed into a little church on the island of Fernando Po. Since that period upwards of sixty have been converted to God; and a church, while we were there, including some of those who had proceeded to that island from Jamaica, consisting of eighty members, sat down from sabbath to sabbath to commemorate the dying love of Jesus. A small church has also been formed on the continent. We have there twenty-three members, but they were from those who have been converted to God at Clarence, or from those who have gone to labour in Africa from Jamaica. I have, however, since my arrival in this land, had pleasing accounts from Africa. There has been an addition to the church in Clarence of nine persons, who were baptized on the first of January this year. One of them was in his native dress when I first saw him on the island of Fernando Po. His name, or his title rather, was Bokatali—a gentleman who can make gentlemen. This was his office in the town to which he belonged, and I saw him covered over with his paint, his palm oil, and his clay. I saw him in all his naked deformity when Dr. Prince and myself first visited Fernando Po. He, however, drew nigh to us, and was among us for a little time. We instructed him; and Dr. Prince, with the utmost kindness, sought to impart information to his mind. He has been now for seven years receiving instruction. The first change that took place was, that he left his town—he left the customs of

his country. He was married to one wife, and brought her to live with him in the town of Clarence. He learned to read, and seemed to delight in those things which were mentioned in his hearing, from time to time, by the missionaries of the cross; and now my heart is rejoiced to hear that he is among those who were baptized on the 1st of January. He has acted as Dr. Prince's interpreter, and afforded me much assistance during my sojourn and labours on that island. Oh! when we reflect on the condition of the African—when we think of the barriers that are in the way that he must break through before he can leave his country and the customs of his country—when we reflect on the fearful idolatry to which he has been accustomed from his youth up—when we reflect that superstitions are practised before the child is born, at the birth of the child, and onward through life on every occasion, we need not wonder that it requires a power no less than that which is almighty to break these chains of brass asunder. Africa is in the greatest temporal misery. It is, indeed, a dark part of the earth, full of the habitations of cruelty. We feel completely at a loss to be able to give you any idea of the sufferings of our fellow men, our fellow creatures in that land. We dare not describe them. Those things which we have seen, and which we know to be true, are too horrifying and too distressing to be mentioned in this place. Infanticide fearfully prevails in many lands, and not only are the infant twins put to death by the mother who has borne them, in one of the districts of Africa, in another, the children are destroyed, and the mother is driven from her home to the yam farm, to be the companion of the slaves of her former husband. At Bimbia—and we did not find it out until the beginning of last year—when the mother dies, and the child is too young to be supported, in that savage land, without nourishment from the breast, the grave is made—the corpse of the mother is put into it, the infant is placed in her arms, and the living child is interred with the dead parent. This may suffice to give you an idea of the state of millions of our fellow creatures in Africa. We have been able to travel almost around the island of Fernando Po. We have made ourselves acquainted with the inhabitants in almost every part. By means of our sabbath-schools, which have been attended by youths from most of the native towns, we have become known to the natives, and may go to instruct them in any part with comparative safety and comfort. On the continent many districts are prepared to receive the "Batulaba," or Godmen, when they like to come among them. Many have sent to invite us, and to many of those districts we have gone. Sometimes danger has appeared, but God has always protected us on going among them, with nothing to excite their cupidity on the

one hand, or their fears on the other; with nothing but what we absolutely needed as change of apparel or as food to eat by the way—with no instrument, offensive or defensive, in our hands. With nothing but the staff to help us onward, as we climb the hills and go along the difficult roads, we are comparatively safe. We have gone about ninety miles inland up one river, and about fifty miles up another. We have been among a people who are reported to be cannibals—who not only destroy with savage delight, but are said also to eat the bodies of their slaughtered enemies. In one house I have counted more than 300 human skulls! On one tree, fixed in the middle of a house, and rising up towards the roof, there were four rows of skulls, thirty-three in each row. At one end an altar was built with human skulls, clay, and a fetish of the place, which was a sort of guano. Before this altar their sacrifices were offered, and oh! how frequently those sacrifices, on the death of their chiefs, or on other occasions, are human! Sometimes they satisfy themselves with sacrificing goats and fowls, but at Calabar, and at many other places, hundreds are sacrificed when a chief or a great man dies. I have gone past the place of sacrifice, I have seen the headless trunk of a female who had been sent, as they supposed, after her husband into the other world, because some communication had come to intimate that he required more of his women and his slaves there. I rejoice, on this occasion, to acknowledge the kind aid we have had from so many ladies and Christian friends who have employed themselves in procuring and sending garments to clothe the naked. I rejoice in being able to say that, with my own hands, I have been privileged to clothe many hundreds, I might say thousands, with those garments which were made in England, Scotland, and Jamaica, and were sent to Africa for this purpose. We distributed upwards of 400 of these on board one slave ship to cover the wretched slaves who had been taken by one of the cruisers, and brought into the harbour of Fernando Po. Such has been the effect of the kindness manifested, that a great change appears at Fernando Po, and also on other parts of the continent. Those who refused them when they were first offered, now receive them with gratitude. They wonder how it is that we can supply them with so much clothing, oftentimes without money, without return, although we have had many returns for that which we have thus supplied. There is a principle of gratitude, of wonder, and astonishment excited in their minds, which leads them to see that we are different from those white men with whom they had been acquainted in former days. We have no cause to be discouraged. God has given us the first fruits. Some of these have gone already to glory; some of them are acting now as

native teachers, as instructors of their brethren, and many of them are walking in the way which leads to God—doing what they can for their fellow men yet in darkness around them. We have no reason to be discouraged, even because of the climate. We have suffered, and we are willing to suffer. We count it an honour to suffer in the service of such a Master, and in such a work of mercy, as that in which we are engaged. But has not God with us, as a mission, dealt graciously? Only five deaths of adults have taken place in Africa. Out of all the number who had gone there, there have been but thirteen deaths, including children; and three deaths have occurred among those who returned to Jamaica, and in a sickly state reached that land, making only sixteen, out of about eighty missionary teachers, settlers, their wives and children, who have been engaged in some way in this work for Africa. Suppose you do not take the whole seven years, but four years, which is all that have elapsed since the principal part of this number went to that country, it is not a large proportion of deaths, for such a number of persons, in such a land. We are not to be discouraged by these things. We know that we have had the prayers of thousands and tens of thousands, and we beseech you to pray for us still. We are willing to suffer; we are willing to die in this work for the good of Africa, and for the glory of our God. I came to this country by way of Jamaica. I came with the sick, not because I was very sick myself, from that land. I bless God that they were preserved to reach the island from which they had been taken. I was able to travel in that land from one station to another; in all, nearly one thousand miles. I had an opportunity of seeing the state of the churches there, and you must believe that I was deeply interested in their welfare. That was the land in which I first laboured as a missionary. There I laboured for about ten years; there I saw the blessing of God resting upon the feeble efforts of myself and others. You have heard that a change has taken place in the minds of the people in Jamaica. We need not wonder at that. We could not expect any thing else. There has been a great change in their temporal condition. Did not their friends urge them to procure land; and, was it not necessary, that on this land they should erect houses in which to live, and at the last census taken, does it not appear that there are 23,000 of such landholders now in Jamaica? But, when they had obtained land and paid for it, obtained houses and paid for them, they needed furniture to put in them, and fences to be placed around their land. They needed, as they supposed, better clothing than that to which they had been accustomed before, and better food, and they laboured diligently to obtain all these things. When they had

gratified one want, another appeared, and they desired and sought to gratify it. When so many had procured land and cultivated provisions, you must not wonder that the provisions became much more cheap, and brought less in the market. It was found that a head load would not pay them for a journey of twenty miles, and they must have mules or horses to carry their produce. This required their diligence and their economy. They were taught in this way to be careful, and, perhaps, many of them have been rather parsimonious. We need not be surprised at this. This is the root of the matter, and the evil I hope will not be long in being cured. I have no disposition to despair in reference to Jamaica. I believe there are many thousands of devoted Christians in that island who are sighing and crying to God, from day to day, because of the lukewarmness and worldliness which they see in those who once had a name among them as Christians. I believe that the great want is pastors—devoted men of God—who will go amongst the people, from house to house, teaching them from day to day, and from week to week. And many such pastors there are in Jamaica. I could mention the names of some who have travelled from fifty to seventy miles in a week in thus visiting the aged and the young, and encouraging in every little district the establishment of local self-supporting schools, and thus a new class of men is being raised up for schoolmasters, who have been taught in the schools of Jamaica, and who are now acting as instructors to others. We have only to encourage such endeavours and Jamaica will, I believe, in a very little time, appear as a field which God has blessed abundantly with the blessings of his grace.

The resolution was then put and carried unanimously.

The cash account was then read by the Secretary; after which S. M. Peto, Esq., M.P., rose to explain the financial position of the Society. "The year which has just terminated has been one of severe trial to the Committee, and we are delighted," said Mr. Peto, "to appear before you having but £1000 added to our debt. I am sorry to tell you that at one period we were more than £10,000 behind, and we were indeed severely perplexed, 'but the Lord has done great things for us, whereof we are glad.' It is, however, my duty to place before you our real position. We have more work to do than the funds placed in our hands, administered with the utmost care, looked after by the officers of the Society with the utmost diligence—and I assure you that on every occasion the utmost economy is practised in every department—can possibly accomplish. We have had but two courses of action open to us in this respect. One has been by writing, and pressing on our dear missionary

brethren a reduction in every possible way of their expenses. The next has been by considering whether it was not our duty to lessen the sphere of our labour. The first has been carried to an extent almost beyond that which we conceive we ought to have done; and I desire to record it here as the deep conviction of your Committee and officers, that our missionary brethren have, in the spirit of self-sacrifice and in devotion to the cause of God, really sacrificed their comforts, and thereby almost lessened the efficiency of their labours, to an extent that has been deplorable. This has occasioned unmixed regret in all our minds. This cannot be carried further. It is my duty to tell you to-day, that it is perfectly impossible for us to continue the efficiency of your missions, if we are in any of those departments to make the slightest reduction. Day after day has the Committee sat with the utmost anxiety, and looked around them in every way to see if it were possible to reduce expenditure. The churches of the country have more than once said, 'You must keep your expenditure within your income.' We feel that we have done all we could to effect it. One dear member of our Committee, whose largeness of heart, whose missionary character, whose devotion to the cause of Christ is known in all our churches, brought before us the consideration of the propriety of doing the second thing, namely, that of reducing the field of labour. It was proposed in Committee that we should altogether withdraw our missionaries in one place, where our expenditure exceeds £2000 per annum. The Committee, after earnest prayer, felt that this was a responsibility that the churches must take upon themselves, for that, as servants of the Most High God administering the funds placed in their hands, they could not and would not incur that responsibility. It is for you to-day, and for the churches throughout the country, to determine this point. If it must be so, it shall not be the act of the officers and Committee. We felt at our last meeting that it was our duty to bring this fact fully, plainly, and unmistakeably before you; but before we did this we felt that we were bound, as in the sight of God, to endeavour as far as in us lay to meet a portion of these deficiencies, and do what we could with reference to the sustentation of the funds. At our last meeting our dear ministerial brethren, the Committee, officers, and honorary members of the Committee, subscribed, in the aggregate, £1200 towards this deficiency. We have not, during the period that I have had the pleasure of acting as one of your treasurers, entered on any fresh sphere of action. We have simply sustained those efforts which the churches throughout the country first of all adopted. Therefore, the responsibility in this respect is with the churches, and not on the Committee. I earnestly press upon you all, as in the sight

of God, to consider whether this deep depression of commercial affairs, great as it is, does not call upon the members of the church of God for a larger amount of self-denial. I believe there will be a response throughout the country. I trust we shall have more earnest and constant prayer, and throughout our churches a more systematic course of action. It is that which we need. We want our pastors to get their people into the habit of giving annually, and I trust that if my life is spared, and I have the pleasure of meeting you next year, we shall have the balance on the right side, and an amount of annual receipts which will justify our continued expenditure."

The Rev. J. ALDIS rose to move :—

That this meeting contemplate with unfeigned pleasure, the blessing which God has been pleased to grant to the efforts of the Society since its commencement, and would gather from fields which have been most favoured, encouragement to sustain its labours in others, where the blessing of immediate success has been apparently withheld.

In adverting to the success of the Society with which we are connected, and whose interest we have this day to promote, I cannot help remembering that as we view the history of our Society, it appears to us on different occasions in different lights. Sometimes we seem to stand in the midst of graves. There are those of Carey, and Marshman, and Ward, and Chamberlain, and Lawson, and Pearce, and Yates. Again, there are those of Coultart, and Mann, and Burchell, and Knibb, and there are on the right and on the left the graves of the wives and the children of many of these who have been their honoured and successful fellow-labourers, and it seems to us like a place of sepulchres—a scene for reflection and for tears. Yet it is not altogether so—at least not exclusively so. These departed brethren were the honour of our cause. They were in the Society, and for the Society, nearly all they were of loveliness, and truth, and virtue. Being dead they yet speak to us. They are incentives to those who follow, that they may cherish the same spirit and rush to the same goal. They are pledges of our final triumph. God would never have allowed his servants to die on the battle-field intending to deny them ultimate success. By our dead we have taken possession of our inheritance, as the dying patriarch in Egypt could only say, "There they buried Abraham and Sarah his wife—there they buried Isaac and Rebecca his wife—and there I buried Leah:" but God is not the God of the dead but of the living, and our brethren live in Him who is immortal. But viewing that history in another light, it seems to us little else than a triumph, the gathering of spoils, the waving of trophies. We look, for example, at our printing-press and books, our translations, revised versions, and multiplied

copies of the scriptures; at our school-houses and scholars, chapels and congregations, colleges and students, churches and pastors. We look at youths snatched from the jaws of infanticide, and widows delivered from the funeral pile; upon the outcast Soodra, the subtle Buddhist, the proud Brahmin, the fatalist Mahomedan, reclaimed savages, emancipated slaves, all subjects of Jesus, and all united to further the great interests of his kingdom. We see missionaries baptized for the dead in greater numbers, with ampler experience, with better adapted instrumentality, with a firmer footing, animated with the same spirit of hope and firm resolution. And while we thus number up our successes, our words cannot utter them, our hearts are crushed by them; we can only retire and say, "This is the Lord's doing, and it is marvellous in our eyes." It makes us strangers on earth—it shall add to our gladness in heaven. The resolution speaks of spheres of labour comparatively unsuccessful, but we cannot help feeling that we are altogether inadequate judges in such a case as that. We sometimes think ourselves most successful when we are least so. The fact is, we are misled by our senses and our love of fruition; we like to taste the ripened fruit. Our understanding must master our senses. One man, when autumn's last leaves have fallen, with frost-bitten hands, and on an unsightly soil, scatters the seed, and dies before a single blade of wheat has sprung up. And another, under bright skies, binds the golden sheaves to his bosom, and brings them home with gladness. Which was the most successful? One warrior rushes to the field, and dies, covered with a thousand wounds. Another snatches the colours, returns to his country, and enters the city amidst loud acclamations. Which was the most successful? Carey will appear to be, he will not in reality be, more successful when surrounded with the reclaimed heathen who shall constitute the theme of his rejoicing when Christ appears, than he was when he sank to the grave, exclaiming,

"A guilty, weak, and helpless worm,
On thy kind arms I fall!"

Yet our successes are worth meditating upon. Why, the Acts of the Apostles was in fact the first missionary report, received, adopted, printed, and, blessed be God, read by the churches. There is an evident tone of exaltation in the heart of the evangelist when he tells of the "many," the "great multitude," the "three thousand," the "five thousand" converted to God, and added to the churches. The large heart of the apostle Paul expanded more fully when he said, "Thanks be to God who always causeth us to triumph in every place." Christ might have left us with nothing but a command, but he knew our nature, provided for it, and

has promised us success. We are to be "stedfast, immovable, always abounding in the work of the Lord," for this reason, that we know that our labour cannot be in vain in the Lord. He fulfils the promises he makes. There never was a right-hearted effort for the promotion of His glory upon which his blessing did not fall. It has fallen on all societies—on none so largely as to warrant boasting—on none so slight as to warrant despair. If I am disposed to say, "I am of Jamaica," and you should be disposed to say, "I am of India," God says, "I am the highest, and the benefactor of them all." Here we may have our mistakes. Let us guard against them. Our only warrant for touching this work, and our everlasting obligation to it, is God's command. Till that is revoked, we cannot, without guilt, retreat. With nothing but it, we meet foes, and defy the assembled universe against us. If God be on our side, who can successfully be against us? Let us recollect, however, that sometimes we think we are successful, as I have already observed, when in reality we are not so. Sometimes we think we are unsuccessful when we are most successful. We hear the applause of our fellow-creatures, and mistake it for God's approbation. When was it best with us—when the college at Serampore challenged the admiration of all men, or when the entire premises were laid in ashes? Was it better for Knibb when he was carried on the shoulders of the multitude through the streets, or when he was led or dragged as a felon? Brother Fuller died last year in Africa, another remains to labour there. One is crowned in heaven—the other still labours, but he is at a distance from his crown. Were our brethren better off when they were wafted on the wings of the Dove that went to the shores of Africa, or now that they have been smitten by the hand of disease? We must answer these questions by another. Was our Master most victorious when he entered Jerusalem amidst hosannas,^a or when he expired on the cross amidst ignominy and blood?

"He conquered when he fell!"

Let me beseech you not to forget, that in your estimates of success, and in your endeavours to undertake what God has given you to do, we are all extremely exposed to these illusions. We set a high price on our efforts, and sufferings, and benefactions—a low price on God's mercy and blessing conferred upon us in return. We feel the one—we are not apt to feel, and therefore not so apt rightly to appreciate, the other. Have we not talked to-day of the 37,000 members of our churches—do we not name them as converted to the faith, and on the way to heaven? Do we understand it? Let us take each one of these. Is it not a soul immortal, to die no more? Might it not exist in the ecstasy of heaven, or the anguish of hell? View that

soul in relation to God. Is it not the object of his eternal love, to be pressed to his eternal heart with an exultation which God's heart only can know? "My son was dead and is alive again, was lost and is found." Add to this one, the thousands now on earth, the thousands who have already gone to heaven, and the thousands more whom this Society shall be the instrument of bringing to God, and then we shall be so oppressed with a sense of God's goodness and mercy, that we shall rush to his footstool and say, "Not unto us, not unto us, but unto thy name be the glory."

Dr. MORISON, deputation from the London Missionary Society: "I rise on this occasion, not, I assure you, with the vain conceit that I shall confer any patronage, which I feel it is not with me to give, but to thank my kind friends of this Society for giving me the privilege of taking part with them, as I may be able to do, in the pleasures, in the sincere Christian joys of their great missionary festival. I am grateful to be deputed from the Board of another kindred institution, to tender to you, sir, to this meeting, and to this Society, their cordial greetings and sympathies—their greetings for all the blessed successes which God has been pleased to cause to rest upon your labours, and their sympathies in all the trials and conflicts with which you have been exercised in discharging the trusts of another year. Among all the friends of vital Christianity there ought to be a glorious and living sympathy in reference to that work of faith and labour of love in which they are severally engaged, and between baptists and pædobaptist congregationalists, who are one, not only in all the great and essential points of Christian doctrine and experience, but in the views which they entertain, particularly in reference to the form and constitution of Christ's kingdom upon earth, there ought to be perfect harmony one with another; they ought to feel towards each other a common, gracious, and Christian sympathy. The men—I can say it truly and from the heart—whom I have the happiness to represent this day, are in harmony with you; they do feel most kindly in reference to your time-honoured institution, and to you, its friends and supporters who are engaged in carrying forward its blessed designs; and I am here this day with more pleasure than I have words to express, to testify this sympathy, and to pour forth the warmest wish of my heart to Heaven that you may be prospered and succeeded more than you have hitherto been in carrying out these plans of mercy for the illumination and salvation of a benighted world. I have been—as an evangelical dissenter, if you will allow that phrase, I do think that word will not be unacceptable here—always accustomed to look upon this Society as the origin of nonconforming movements for the conversion of the heathen world. You

took the lead of us all, and I am thankful to God for a pregnant example upon which he has been pleased to shed his benign blessing. The fathers and founders of the Baptist Missionary Society were a noble band; while there were monuments in our world of great Christian verities, the names of Ryland, Fuller, and Sutcliff, and many others that I might add, will be had in everlasting remembrance. They lived and laboured, indeed, for their own generation, but they lived and laboured also for posterity, and we are this day enjoying the benefits of their consecrated efforts, the results of their devoted attachment to the cause and service of our divine Master. Nor less can we feel that our love and our admiration are due to the early and later missionaries that have been employed in your service, your Marshmans, your Careys, your Wards, your Yateses, your Pearces, and a host of hallowed names that I dare not venture to repeat, because it would not be well to lose the time of the meeting by a repetition of mere names—these honoured men who have been gathered to their fathers, were the ornament—I scruple not to say—of their generation; and they were the just boast of any society who might have employed them in their service, and I may truly say on the part of myself and brethren of the denomination to which I belong, as well as on behalf of other Christians, they were the common property of the Christian church. The resolution that I have been called to second led me to look at your Reports, and so far as I was able to gather an opinion from the perusal in which I indulged, I found it somewhat difficult to make out what it would be proper to say in reference to the specific form of the resolution; for I do confess that in looking on all the spheres of your labour, even those which perhaps some might be disposed to consider as the least productive, I saw so much of encouragement, so much to call for thanksgiving to God, and to animate my faith and hope in this work, that I could scarcely make out the argument which the Secretary intended should be made out by the speaker to this resolution. Perhaps we shall best meet the case by looking at those parts of your missionary field in which there may be the greatest struggle at the present moment, and the smallest number of encouraging points. You have only to look back a few years, with reference to some of your missionary fields, now the most hopeful, and the most full of encouragement, to find that they were, at that period, less hopeful than any of your stations at the present moment. The missionary work is a gradual and progressive one in most of the spheres in which we are called to labour. If directors and members of missionary societies are so faithless and restive that they will not continue for a season energetically to employ the necessary means of cultivation on a particular missionary sphere, they deserve any

visitation that God may bring upon them for their faithless labour. I have lived long enough to find that the most discouraging points will become the most encouraging, and we have found how good it was that we did not follow that short-sightedness which, years before, might have led us to relinquish the post. It was stated in the Report that you had four hundred churches making contributions to your Society under the mount of £5 a year. This opened a vista to me, acquainted as I am, a little, with the workings of our own and other societies. It impressed me with a conviction that has often very painfully been forced upon my mind, that with all the intelligence we have afloat about Christian missions, all the sermons that have been preached about them, the speeches that have been made on their behalf, and the books we read on the subject, yet there is a great lack of that missionary organization in our congregations, without which I believe we shall never get the sums of the poor and the humble classes as they ought to be collected. I do not know what these four hundred congregations are, but I will venture to say that there is next to no missionary organization amongst them. In visiting different parts of the country, I have found that where churches send under this amount, almost every thing is made to depend on the anniversary sermons, and the public meetings, with a few generous friends just to keep the thing floating. I believe that where they do the work in this unworkmanlike style—for such it is—there is even greater pressure in getting the small sum, than would be felt if there were a more general and well adapted organization for drawing on the resources of the congregation. I have a comparatively poor congregation—there are a few rich people among them, and they are disposed to do their duty—a thing which I am always glad to say of the rich. I wish I could say that that was the case throughout the country, but no man will make me say it. Our church, however, is so organized, that there is no person—seat-holder or member—who is not a subscriber. To my dear brethren present—I will not speak to fathers—I say, Go home, take the word organization, and then I am sure that, at the end of another year, the Society will not have to report that there are four hundred churches with contributions under £5 per annum.”

The resolution was then put and carried.

The Rev. J. POTTENGER, of Islington, rose to move:—

That the loud calls for more labourers from India and Africa, the comparatively small accession to the missionary churches during the year, and the state of the funds, should impress upon the minds of all the friends of the Society, a more lively sense of their dependence on God; and lead to fervent prayer for the promised blessing of the Holy Spirit, to more constant watchfulness over the motives which in-

fluence our services, and to more self-denying liberality to promote this sacred cause.

Whatever this mission may have lost in novelty since the days of Fuller, and Carey, and Pearce, it has not, and never can, lose any of its importance in the estimation of those who give to Christ pre-eminence for the salvation of the world. However young and ardent minds may have invested it at the beginning with poetry and romance, that has passed away in history and experience of the trials and triumphs of more than fifty years, in the grandeur of its designs and in the glory of its results, it never can cease to have a strong hold on the affections and the sympathies of those who have been bought by the precious blood of Christ. We have now reached a period in the history of this mission when we are thrown back upon our principles for its support, extension, and ultimate triumphs, and it would seem by the movements of Providence and by the march of events, as though those principles were to be tried as by fire, and that God will bring to a final issue the question whether our support of the mission is to rest upon principle or custom—whether it is to spring from sincere and intense love to the Saviour, or from the praise of men. We are told that the passion for missionary work no longer exists in our churches, and that few men offer themselves for the highest department of Christian enterprise and benevolence. Be that as it may, the great principles which gave rise to this mission more than fifty-six years ago, and on which it must still rest, have the power of an endless life, and remain without the shadow of change amid all the decays of our mental and physical power, and amid the passing away of this transient world. It is upon the command of the Master we love and serve, upon the mighty debt we owe to him, upon our faith, our love, our benevolence, and self-denial, that we are now thrown back in this advanced period of the grand enterprise which is to secure for the Prince of the kings of the earth the crown of universal dominion. Our vocation is not to endure years of oppression and injustice in a jail, or to pass through the flames of Smithfield to the Master's crown. But Providence summons Christians in their closets, pastors in their pulpits, and missionaries among the heathen, to realize more than they have yet done, the essential goodness of the cause to which they have consecrated their lives. Every Christian must decide the great question, "How much owest thou unto thy Lord?" and having decided it in the prospect of the final judgment, let him give himself, his time, his talents, his property to the great work of mercy. Let this be done by the whole church of Christ, and we shall soon find ourselves on the eve of the millennium, and amid the bright and peaceful scenes of the last days. We have lived long enough upon

excitement, upon the applause of platforms and public meetings; we have tried machinery of one kind and another, and I am now anxious to see whether our principles will abide the test. In the commencement of this mission the name of Serampore had a magnetic influence upon the churches. Fuller and Pearce travelled through the land receiving the contributions of the brethren. At a later period the name of Yates was connected with the most perfect translations of the New Testament ever yet made, and at a still more recent period, the names of Knibb and Burchell have been associated with the great struggle for the abolition of negro slavery. These facts, however, belong to the past, and we must now take our stand upon the wants of the world and our obligations to Him who though rich, for our sakes became poor, that we through his poverty might become rich. We have never yet formed a right estimate of the power which prayer has upon Him who sits upon the circle of the earth, and who reigns in the kingdom of grace. Communion with God will give us power with men; having wrestled and prevailed in prayer, we shall be in a better position to appeal to the latter, and the church will never be so near the repetition of the Pentecostal day as when it is most devotional. The devotional spirit is the best preparation for the greatest success. The greatest success in the history of the church was in the first age, for that was the age of prayer. Christians were men of prayer—churches were imbued with the spirit of prayer—ministers, deacons, and members prayed without ceasing, and while in the act of prayer the Spirit descended upon them like a mighty rushing wind, bringing every thing down in the shape of opposition, and in a single sermon winning 3000 converts to Christ. An earnest ministry is the demand of the age. Books have been published, pamphlets have been written, sermons have been preached on that point. Earnestness in the churches, the closet, the pew, the pulpit, in our prayers and in our contributions, is the want of the day. Money is wanted—men are wanted. We have reached that point in the history of our missions that we must recall our missionaries, and circumscribe the sphere of our efforts, or you must increase the funds of the Society. As to giving up your stations, that is out of the question. If the period should ever come when you cease to sustain most vigorously the enterprises of such men as Carey and Marshman, the glory is departed, and Ichabod should be written on your mission-house, and pulpits, and pews. But what is to be done? You must increase the funds, or you cannot maintain your past conquests. Will you call home any missionary from Africa, or your translators, printers, and schoolmasters from India, or any labourers from the west? How many are there for

the vast population of those countries? If a proposition were now submitted to the meeting that we should recall some of the missionaries, not a hand would be lifted up in its favour. But what is the alternative? You must supply the Committee with large funds, acting under the influence of principle. Providence summons us to this great conflict—a conflict for everlasting principles, and one that will smite to pieces the great fabric of antichrist. Our fathers fell in this great conflict. They were faithful to death. They never put down the weapons of their holy warfare until death summoned them from the great battle-field to receive the crown of life that fadeth not away. We have taken up these weapons, and never with hearts to beat, or arms to wield with strength obtained from him who is mighty to save, will we put them down.

The Rev. William Arthur (late of Mysore and now of Paris) rose as a representative of the Wesleyan Missionary Society to second the resolution. "Every friend," he said, "of the progress of the gospel has been thinking with much interest upon the position of the baptist brethren in France for some time past. Though the constitution under the monarchy gave to every French citizen not only equal liberty and equal protection, yet it so happens that under certain arrangements adopted no doubt to thwart it, the local authorities have had the right of denying the opening of places of worship wherever they pleased. The consequence was that in some parts of France the baptists were opposed, and finally persecuted. The highest courts decided against their rights; but a day of change has come. The restrictions that lay upon you are gone, and now throughout the length and breadth of that land, religious liberty is in the ascendant. Dr. Devon told me that in one of the provinces a French baptist had built a chapel. During ten years he had tried to obtain permission to open it, but had failed—that he had been looking forward to the day when it might be opened, and that day has come at last. I believe that since the Revolution no disrespect has been shown to the priests as ministers of Christianity. If it has been shown to them, it is as the emissaries of Rome. At the present moment the French mind is more favourable to the gospel of the Son of God than it has been at any time since the Reformation. Infidelity is hardly bold enough now to raise its head any where. I have never met with a French atheist, and to meet with a deist is rare. The bulk of the people say, 'You are not to expect us to believe all that the priests tell us,' but they have added, 'we believe what Jesus Christ and the apostles have said.' When I have remarked to them, 'You are protestants,' they have denied it. However, one intelligent man said to me the other day, 'I will tell you precisely where the difference lies

between the present state of mind of a thoughtful Frenchman and the protestant religion. It is not in faith, for most of us believe Christianity, and if you were to go into our churches, you would find men where they were never found a few years ago; but do not think that we believe in all the mummeries that are practised there. No, we go from a necessity that we feel to worship God, and we know no where else to worship him. The difference between our state of mind and the protestant religion is this, a Frenchman likes something that speaks to the eye—something scenic. The protestant form is too stern for us.' I believe he was perfectly correct, and that in a vast number of the French population that is the difficulty with regard to protestantism; but I do not believe that in order to make Christianity captivating to the French nation, we ought to dress her up in French clothes. Let her stand in her own grand majesty before all opposition whatever. I believe the day is very nigh when we shall see in various parts an upspringing of Christianity such as we have never witnessed, and such as will make us all glad. Looking at it in that light, I have felt pained at the position of your Society. That most dangerous position in which you are brought to sit down and consider whether you must not give up some of your stations. Out of all the black records in the history of England, I believe there are none so black before God as these records of our churches. They are not confined to one church. These resolutions, absolutely necessary on the part of the brethren who wrote them, appear to me as if they were written in the blood of souls. I am afraid of their consequences in another world. Some years ago, when we were brought to that position, we gave up a station that seemed a hopeless one. It had been formed with the hope that some day the gospel might, through it, find its way into Italy. We gave it up because we had no success. But Italy is now opening its arms, and it would be a most important position for us to occupy. Take care of abandoning any stations which you have once taken up. Let them all be maintained—all be more and more cultivated, and the cultivation will assuredly bring its harvest. But although it is impossible to refuse a great amount of interest to the continent of Europe, I acknowledge that by far the greater part of my heart's sympathies are in a country with which your Society is more conspicuously identified than with other countries, Jamaica alone excepted. I mean continental India. I believe that the feeling with regard to India will not die in you, more particularly as the fruit of that work is beginning to be reaped, for it is only beginning. We have in British India at least one sixth of the entire human race, and in that immense multitude God gives the churches of England

a sphere of action such as till our days they have never had. We ought, then, to use redoubled energy in the great work of evangelizing all over the earth. Is it possible that notwithstanding these commercial difficulties we have to encounter, that the churches of England are prepared really to let Christian societies be embarrassed as to whether they should abandon or prosecute their labours? The resolution calls upon us to feel a more lively sense of our dependence on God. I trust that throughout the whole of the baptist connexion there will go out a feeling to-day that we are in God's work—that what we are undertaking is not in any sense to raise a name or give to the world illustrious men, but that we are sent by the God of heaven to do a work that by God's help alone we can accomplish. We go forth to make new men, but new men we never can make except by the power of God. On that power we must depend. It alone can do the work. Depending upon that power we are called to present fervent prayer for the promised outpouring of the Holy Spirit. I believe that if men pray, they will do every thing else; they will labour and give. We are also called to watch over our motives. Here is the spring of our failure or our success. I have little faith in those reasons which, if they go to prove any thing, prove that it is a great deal better not to have success than to realize it. It is said that we are more likely to be humble, but I never can believe it. If, however, we would be urged to greater labour, we must go to the work with right motives. Every sectarian and subordinate motive must be relinquished. The resolution calls for self-denying gifts, and I believe if we adopt all the resolution in our hearts, this meeting will do its duty. Let us delight to give. Man never comes up so near to the act of God as when he is giving. I can conceive of nothing so unlike that glorious Being that I adore alone, as a spirit that has delight in getting and holding, but to whom it is a great effort to give. Such a thing is the most direct opposite to the God of heaven that I can possibly imagine. From all eternity, he has given light, life, immortality, and all things. Heaven and earth are one vast gift, and all time one act of giving; and God has never condescended to receive ought, except it may be the satisfaction of seeing those happy whom he has made happy by his own gifts."

The Rev. J. WEBB, of Ipswich, rose to move:—

That the thanks of this meeting are due, and are hereby presented to JOHN HENDERSON, Esq., for presiding on the present occasion, and to the various friends connected with our own and other bodies, who have generously aided the Society by their contributions and services on its behalf.

This Society, he observed, has been graciously helped by members of other deno-

minations, and on one occasion they stood nobly forth in snatching the fire-brand from the flame. We cannot think of the kindness they have manifested towards us without feeling that there is here a recognition of our common Christianity. But while we thank these brethren, we would not forget our own. We wish that a large number would put themselves in the way of having these thanks returned to them. We have to remember that however thankful we ought to be for the special assistance we have received, and however serviceable it has been, this Society cannot depend on benefactions of this kind for a fixed and permanent income. It is not so much the rapidly descending showers as the steady rains that sustain and nourish the great processes of vegetation and fruitfulness; and I would remind this assembly that it is by the united exertions of our body that our missionary enterprise is to be sustained. Christians connected with other communities have calls for their liberality in the departments of sacred enterprise in which they are embarked. We cannot, therefore, in the nature of things, calculate upon receiving largely from them. We are engaged, however, in proclaiming the glorious gospel of the blessed God. We were the first in the field, and assuredly we will not be the first to quit it. Call agents back! No; we will try to send more out. We are pledged by every principle, by the engagements into which we have entered, to persevere. We have raised and equipped our forces—we have assailed the fortresses of superstition and sin, and God forbid that we should weaken our ranks, disband our troops, and sink into a state of inglorious ease. Why, the moral universe would be ashamed of us, if we were not ashamed of ourselves. But we will take care that we will never occasion their countenances to be crimsoned with such a blush. No; I trust we are prepared, whether or not we wave the victorious palm, to go on—to have our armour girded on, and to die with our face to the enemy, expecting that crown of life which the Lord the righteous Judge will give to every faithful soldier of the cross. I do view with the deepest regret, the fact that the entire denomination furnishes scarcely 3000 annual subscribers of ten shillings and upwards. I feel that this is a dishonour. This metropolis should furnish 1000, and the provinces should supply 8000 or 9000 more, and then we should have an additional income to the Society. I do think that that can be raised, and I hope it will.

JOSEPH TRITTON, Esq., in seconding the resolution, said, "You are all judges how much depends on the chairman at a meeting like this, and you have all been witnesses this morning of the tone—the deep tone of devout and ardent feeling—the tone of brotherly love and affection which, by the opening remarks

of our chairman, was thrown over this meeting. I trust that he who came to us with expressions of kindness will convey to those with whom he is associated, and also our brethren from other denominations who have favoured us with their presence to-day, our reciprocal feelings of love; tell them that we rejoice to meet them upon a common platform in our Saviour's common cause, that we hope that feeling will grow year by year and day by day. I hope there are thousands in this assembly whose bosoms are beating, and panting, and longing for the time when the watchmen and the citizens of Zion shall see eye to eye. We are sending messengers of love, but shall they be the bearers of a message of another kind? Shall they tell them we are thinking of giving up our stations, of recalling our missionaries, of summoning back the troops we have sent to the field of conflict. Let it not be so. There have been suggested various reasons to-day for the falling

off of the contributions which the Society has realized. Undoubtedly commercial pressure has rested more or less upon all, but I have endeavoured myself to look at the subject in this light, and I would affectionately invite all persons to do the same, namely, that all those who have been permitted by the gracious providence of God to override the storm should make a thank-offering to God, and thus replenish the funds of this Society."

The resolution was then put and carried.

The CHAIRMAN, in acknowledging the resolution, said, "I have been honoured to-day with the highest place I could hold in this world, and I receive with thanks your kind expression of approval. I have only to say that there is no one who can serve the Society with more willingness, so far as my capacity goes, than I will do."

The benediction was then pronounced, and the meeting separated.

ADJOURNED MEETING, FRIDAY EVENING, APRIL 29.

This meeting was held in Finsbury Chapel. Robert Lush, Esq., presided, and, after prayer had been offered by Mr. Rothery, delivered an address, for which, and for the speeches which followed, we regret that we cannot find room. Appropriate resolutions were moved and seconded by the Rev. W. Crowe of Worcester, the Rev. Dr. Burns of Paddington, J. George, Esq. of Romsey, the Rev. J. Clarke and the Rev. W. Newbegin from Africa, and the Rev. E. Noyes, M.A. from the United States.

REPORTS.

The Committee have arranged to strike off a number of copies of the Report for the year 1847—8, without the Appendix, so that Auxiliaries may stitch them up with their own contribution lists. Two sizes are printed,—one octavo, the size of the *Missionary Herald*, and the other, the size of the *Church* or the *Baptist Penny Magazine*.

Orders for either of these must be sent to 33, Moorgate Street, by the end of June. They cannot be supplied unless the orders are received in June.

These Reports, and a small handbill entitled "Brief Facts," are adapted for circulation by friends seeking to extend an interest in the Mission, to obtain new subscribers, and to promote more efficient arrangement throughout the church.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

The Committee of the Baptist Missionary Society respectfully solicit the aid of the Friends of Missions, in supplying the deficiency in the income of last year, and the liquidation of the present debt of the Society.

Deficiency at the end of March, 1846	£5003
Surplus of Income over expenditure in 1847	1292

Deficiency in April, 1847	3711
Diminution of income from ordinary sources, in 1848	£2180
Ditto ditto in legacies	2500

	4980
Ditto of expenditure	3457

Addition to Debt in the year	1523
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Present deficiency	5234
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Agents supported in 1837	85
Ditto ditto in 1847	225

The following donations are thankfully acknowledged:—

£ s. d.			£ s. d.				
S. M. Peto, Esq.	250	0	0	Thomas Hepburn, Esq.	10	0	0
W. B. Gurney, Esq.	250	0	0	Rev. Dr. Steane	10	0	0
A Friend, by J. A.	250	0	0	Rev. F. A. Cox	10	0	0
Henry Kelsall, Esq.	250	0	0	George Lowe, Esq.	10	0	0
Rev. Joshua Russell	100	0	0	A Friend, by J. H. Allen, Esq.	10	0	0
W. L. Smith, Esq.	100	0	0	J. Lomax, Esq., Nottingham	10	0	0
Joseph Tritton, Esq.	100	0	0	Messrs. G. and J. Deane	10	0	0
John Henderson, Esq.	100	0	0	Miss Brunier.....	10	0	0
J. H. Allen, Esq.	50	0	0	John Wood, Esq.....	10	0	0
W. W. Nash, Esq., and Mrs. Nash	50	0	0	Thomas Young, Esq.	5	5	0
G. T. Kemp, Esq.	50	0	0	John Hepburn, Esq.	5	5	0
Mrs. Bartlomore Castleden	50	0	0	J. J. Smith, Esq.	5	5	0
Robert Leonard, Esq., Bristol	50	0	0	R. P. Daniell, Esq.	5	5	0
R. B. Sherring, Esq., Bristol	50	0	0	Rev. Dr. Acworth	5	5	0
Alderman Neald, Manchester, by Rev. F. Tucker	50	0	0	Rev. J. H. Hinton	5	0	0
Mrs. Gouldsmith	50	0	0	Rev. T. Swan	5	0	0
Thomas Nelson, Esq.	50	0	0	Rev. F. Trestrail.....	5	0	0
Mrs. Nichols	30	0	0	Rev. C. Stovel	5	0	0
Friends at Camberwell, by W. L. Smith, Esq., additional	27	16	6	Rev. Dr. Murch	5	0	0
Rev. Dr. Hoby.....	25	0	0	Mrs. Heath	5	0	0
W. Collins, Esq.	25	0	0	Mr. G. Freeman	5	0	0
Joseph Hanson, Esq.	25	0	0	Mrs. Hepburn	5	0	0
Thomas Bignold, Esq.	21	0	0	Mr. P. Hills	5	0	0
Robert Lush, Esq.	21	0	0	George Moore, Esq.....	5	0	0
Thomas Pewtress	20	0	0	Mrs. Cox	5	0	0
J. L. Benham, Esq.	20	0	0	Stephen Green, Esq.	5	0	0
Freeman Roe, Esq.	20	0	0	James Benham, Esq.	5	0	0
C. B. Robinson, Esq.	20	0	0	Mr. Josh. Warmington	5	0	0
J. R. Bousfield, Esq.	20	0	0	Rev. W. Brock	5	0	0
W. H. Millar, Esq.	15	15	0	Frederick Benham, Esq.....	5	0	0
Henry Roberts, Esq.	10	10	0	Mrs. Whitechurch	5	0	0
J. W. Hoby, Esq.	10	10	0	James Low, Esq.....	5	0	0
Rev. J. Angus.....	10	0	0	Thomas Olney, Esq.....	5	0	0
J. Danford, Esq.	10	0	0	Mrs. Beeby	5	0	0
J. L. Phillips, Esq.	10	0	0	B. B., Bristol	5	0	0
C. S. Toxswill, Esq.	10	0	0	W. W.	1	0	0
					2423	16	6

Further donations will be thankfully received by the Treasurers, W. B. Gurney, Esq., S. M. Peto, Esq., M.P.; or by the Secretary, Rev. J. Angus, M.A., 33, Moorgate Street.

W. B. GURNEY, } Treasurers.
S. M. PETO, }
JOSEPH ANGUS, Secretary.

May 18, 1848.

IRISH CHRONICLE.

THE MEETINGS.

The Annual Sermon was preached, April 21st, at Salters' Hall, by the Rev. W. ROBINSON, Kettering, from Isaiah v. 15, 16, when the preacher presented a most interesting and graphic sketch of the condition of the Jews during the reigns of those monarchs immediately before and cotemporary with the prophet, as an illustration of the facts stated in the text, and argued that the strange events then occurring at home and abroad would equally prove that God would be "exalted in judgment and sanctified in righteousness." The whole subject was then applied to Ireland, and the claims of the mission were enforced in a manner most judicious and impressive.

HENRY KELSALL, Esq., presided at the Subscribers' Meeting held at the Mission House, on the 24th, when the Committee and Officers for the ensuing year were elected, and other usual business transacted.

The Annual Meeting was held at Finsbury Chapel, on April 25th, and was numerously attended. S. M. Peto, Esq., M.P., took the chair.

The proceedings having been commenced by singing,

The Rev. J. STOCK (of Chatham) implored the Divine blessing.

The CHAIRMAN then rose and said: He could not but help feeling the appropriateness of the expression which their brother had just used in the prayer he had offered, that this meeting might produce a sanctifying tendency in every heart. In the prospect which Ireland presented at the present moment, he felt that if they were shut up only to the help of man, they had little hope with regard to her spiritual welfare. He was glad that the meeting of that night was one purely of a religious character; any other would neither produce satisfaction to their own minds, nor advantage to the object they were assembled to promote. He had lately had an opportunity of making inquiries with reference to the character of the agents whom this Society employed, from friends of his who knew Ireland well, and he was happy to bear testimony to the fact, that they were simple-hearted men, communicating to those who needed it above all others that instruction the preciousness of which they had themselves realized. He was happy to learn that, in the darkest districts of Ireland, the proclamation of the gospel had not been without its happy fruit. In Connaught, he was happy to know that the efforts of this Society, and another kindred institution—the Irish Evangelical Society—had been productive of the most beneficial effects. During the past year, Ireland had suffered from famine of the most severe character, and with it the attendant evil of fever; and it was only those who had visited that country, that could form any idea of the sufferings which the people had been called to endure. His own intimate know-

ledge of the Irish character enabled him to bear testimony to the fact, that there were no people on the face of the earth—though at times they were excitable,—who endured sufferings with more patience and more kindness of feeling than did the Irish. He hoped it would be proved, with regard to Ireland, that the period of their extremity was the period of God's opportunity. He trusted that Ireland would soon possess, not only every civil and political right, but that which made all civil and all political rights precious. It was a great misfortune to Ireland that the truth had never been presented to her as it ought to have been. Whatever the Establishment might be in this country, in Ireland it never had and never would succeed. The longer he lived, and the more he saw, the more he was convinced that they would never see religion,—true, simple, God-like religion,—prevail in Ireland, until that Establishment was removed. They could not view their own operations in Ireland without regarding them in connexion with the labours of other institutions; and when they saw the people of Ireland taxed as they were to a large amount, for the support of the religion of one eighth of the population, they must feel that it would have a tendency to prevent the diffusion of the truth. He felt it to be a responsibility devolving upon himself on all occasions, whenever he had an opportunity, to lift up his voice, to do all he could to remove the burden of the Establishment from Ireland. But the meeting had before them, not only the happy results of their efforts in the partial regeneration of Ireland, but they had the promises of God on which to depend with regard to future efforts. Let them place simple reliance on his strength, and the day of small things would soon become the day of

great things. God had blessed both this and the Irish Evangelical Society—for he liked to speak of them together—and to them Ireland was indebted very much for her spiritual prosperity. He was sure that, small as might be the salt of the earth in that country, yet they owed much to the praying people of Ireland for her present peace. Whatever they did with reference to Ireland, must be done in reliance on the blessing of God. He hoped that all would feel that the throne of grace was their resort for Ireland.

The SECRETARY then read an abstract of the Report, the principal portions of which were given in the last Chronicle.

The Rev. D. R. STEPHENS (of Manchester) rose to move the adoption of the Report. While duty was always duty, there would occasionally arise certain circumstances which furnished specific reasons in favour of a particular object. That was the case with regard to the Baptist Irish Society. Having cherished some interest for many years in the welfare of this Society, he felt that, as a denomination, they were loudly called upon to give this object their most earnest, God-fearing attention. Nothing were easier than for a person like himself, who descended from the ancient Celtic race, to talk of the glories of the Irish. It was very difficult not to refer to it, for it had become the fashion, in the leading journals of the day, to talk of the Irishman as an Irishman. The "Times" commissioner had said, sometime ago, that the Irishman was more stunted in his growth than the men of Norfolk. When a nation had been starved for years that was a very natural result. It was hard to visit upon a man the sins which his forefathers had committed, and which were the cause of his present sufferings. The religious interests of Ireland, however, peculiarly claimed their regard. The protestants of England owed the catholics of Ireland a debt, which they had not yet begun to pay. The ancient Christianity of the East came through Lyons to this country. St. Patrick had no communication with Rome. There was scarcely an authentic document belonging to Wales which did not prove that the Ancient Britons had resisted the aggressions of Rome. Much was said at the present time of the popery of Ireland. Who made the Irish catholics? The English settlers. It took centuries to make them submit to Canterbury when a Romish see. It was said in a book published by Mr. Todd, of Dublin, for Puseyitish purposes, that the great fault of St. Patrick was that of making so many bishops. They had one for almost every congregation. The duty of protestants at the present day was to attempt to undo the evil which had been done. They possessed the gospel, and they were bound to send it to Ireland, as they were doing through this Society. There was little in the Society which dazzled, but, as Dr. Pa-

ley observed, what the Redeemer described as great in the Sermon on the Mount was not only not the kind of greatness which the world esteemed, but it was the directly opposite. It was their duty to support all their societies as though they depended for their success upon their personal and present efforts. It was a great advantage that some of the agents of this Society preached the gospel in the Irish tongue, for it was impossible to do much for the masses of the Irish people until the truth were taught them in their own language. He hoped the time would come when all their labourers would be able to pursue this course.

The Rev. CALEB BIRT, in seconding the resolution, said, that it had been his lot to visit Ireland, and although his stay was short he had travelled over every part of it. He envied not the Englishman who could visit that country without feeling a deep interest in the welfare of its inhabitants. Great was their misery. It was impossible to describe the wretchedness of their dwellings, or their miseries, arising from the want of food, and that not with reference to the late famine only, but generally. The Irish had a loving heart, and great must be their distress when they beheld the hunger of their children, and were unable to alleviate it. There was no middle class in Ireland to be a reciprocal conductor of sympathy between rich and poor. For miles there was nothing to be seen but the most wretched cabins. The conflicting religious opinions of the Roman catholics and protestants tended much to aggravate the miseries of Ireland. The Irish were brought to terms with their priests, but they were far distant from God. Depending on ritual observances, they had no true knowledge of Him. Ireland required the friendship of England. It was a beautiful isle; the climate was salubrious, the hills were green, and the valleys fertile. There was great kindness in the Irish heart. The females were characterised by charity, and parents were willing to sacrifice themselves for the welfare of their children. The Irish emigrant never was happy in distant lands until he could send for and gather his children around him. But when he beheld the superstitions of the Irish, he felt that if the doctrines of the cross were but substituted for the ceremonials of Roman catholicism, oh! what Christians would they become. When he reflected on the urgent necessities of that land, he almost wondered at the measure of tranquillity which prevailed in it. Its condition was enough to make senators almost frantic. The resolution recognised their dependence on the Holy Spirit, in the accomplishment of the work which the Society had in view. That was to him a source of encouragement. When the divine power was exerted, the weakest instruments became mighty. Where God arose to the work, all events tended to promote the Di-

vine purposes. Though with a weeping spirit, he had read of the sufferings of Ireland through a period of famine and death, yet, when he learned from the Report, that through the agents of this Society, no fewer than 2,000 objects of pity and commiseration had received, day by day, their daily bread, he could not but hope, that the prejudices long indulged against the Saxon and protestant would be melted down, and a way opened up for the diffusion of that bread from heaven which would give life to the world.

The Rev. M. A. GARVEY rose to move :—

“That this meeting again records its deep sympathy with the continued sufferings of the Irish poor, and gratefully acknowledges the fact, that so large a measure of temporal relief has been offered to multitudes, through the funds placed in the hands of the Committee for that purpose : that it desires to express unfeigned gratitude to Almighty God, for preserving the lives of nearly all the agents during another year of pestilence and death ; and would earnestly beseech him to bless the affecting calamities which in the Divine Providence have fallen on Ireland, to the social and spiritual regeneration of her people.”

He appeared there as a deputation from the Irish Evangelical Society. He had been selected because, in connexion with that institution, he had, during the two years of famine, visited Ireland four times, and hence had become well acquainted with the sphere of labour occupied by this and kindred societies. It had been well said that the Irish were an affectionate people ; but they were also an independent people. Nothing made a man so independent as poverty, because no one could take his property from him, for he had nothing to lose. The Chairman had forbidden them to touch on politics. He would not say that the present condition of Ireland was attributable to bad government, but he supposed he might think so. There was no nation suffering so much at the present time, not only physically, but morally and spiritually, as Ireland. The Premier had said, the other night, that he was determined, at all cost, to preserve the union between England and Ireland. They were committed, then, to the union ; but let Ireland be as much a part of England as Northumberland. Let there be equal laws and equal liberties, and let the attributes of citizenship be equally and manfully maintained. The Irish people had been loyal to Rome ; let them endeavour to make them loyal to the King of kings and Lord of lords. This Society was doing a great work in Ireland, and, in one respect, had taken the lead of all other institutions, —namely, in the establishment of schools throughout the country. It might be asked, why their efforts had not been followed with greater success in Ireland. The reason was, they had never had fair play there. Had not protestantism been presented under the most unlovely of aspects ? Had not that religion which came and proclaimed liberty

to the captive, and the opening of the prison doors to him that was bound, been spoken to the Irishman by the voice of the tyrant and the despot ? Had it not come to him with the bayonet, —with the strong arm of power, —with the sanction of law, —and compelled him to do its will, instead of coming in all the meekness, all the peacefulness, and all the gracious power of the voluntary system ? Popery, on the one hand, assumed a false aspect in Ireland ; it was, in fact, the religion of tyrants. There was nothing so despotic as popery ; it was a conspiracy against the human race, by a certain order of men, for their own aggrandisement. Did it not teach that man was not responsible to God except through his priest ? Whatever measures might be proposed for Ireland, nothing would do her a substantial good, unless it travelled with equal steps with the gospel of the Lord and Saviour, Jesus Christ. It was painful to find it stated, in the leading journals, that all the gratitude which Ireland ought to have shown to England for the interest she had felt in her welfare had been forgotten. That was not true. The Irish were not an ungrateful people. The journals might report the inflammatory speeches that were made by some parties in Ireland ; but it was not possible for them to report the tears that had been shed in secret places, the prayers that every night ascended from the habitations of Irish distress, on behalf of English Christians, for the efforts they had made to mitigate their sufferings. In one case, when relief was given to the applicants for food in Ireland, amongst the number there was an English woman, and the Irish all stood on one side, and said, “Let her first be relieved who comes from that country which has supplied our necessities.” It had been his privilege to preach the gospel in court-houses and other parts of Ireland, and he had witnessed the deep emotion with which they listened to him. He had not attempted to introduce controversial topics, for nothing could betray a greater want of judgment than to suppose that the best means of commending the gospel of Christ was to introduce it by attacking the prejudices of the people, and assailing the religion in which they had been brought up. Frequently had he seen the tears flow when he had spoken of the Saviour's compassion in dying for lost and ruined sinners. There was great hope that the recent famine in Ireland would be but the dark hour that preceded the dawn of day. There had been thousands of instances of conversion in Ireland, but they wanted the masses of the community to come out of the bondage of the papal system ; and he believed that they were in a state of preparation for it. When the set time should come, it might be that some Luther would arise in Maynooth ; but whether that were the case or not they must remember that the Reformation itself did not

depend on Luther, or Knox, or any other reformer; but on the onward progress of God's cause, which nothing could let or hinder. They could already see the loosening of the bonds of popery. In looking on the iceberg, it might seem to present a front of stability; but the warmth of spring might be weakening its foundation, and preparing for the great and overwhelming crash. So it was with popery; and he prayed that speedily the time might come when the angel should pronounce, "Babylon is fallen," to arise no more.

The Rev. J. BRANCH, in seconding the resolution said, that he had not had the advantage of visiting Ireland, but he had seen much of Irishmen in London, and, he must say that their character here was very different from that which it had been represented to be in Ireland. He was satisfied that no beneficial result would arise in Ireland, to a large extent, until they adopted the system of domiciliary visitation. The gospel must be preached not only in churches and chapels, and to multitudes by the wayside, but must be taken to the homesteads of the people.

The object at which statesmen were aiming could only be effected by the gospel of Christ. He depended more upon the spirit of prayer which might be poured out on the assembly, and which would lead them to bow at a throne of grace on behalf of Ireland, than he did on the money which might be contributed at the doors. They required the old fashioned instrumentality that was employed by Whitefield and his contemporaries. As the beautiful coral isle arose from the continuous labours of a small insect, so he believed that through the means of the humble agents employed by this Society there was a sapping and undermining of the errors of popery. Let them then help this Society by their prayers and by their contributions; for they must not forget that the silver and the gold were necessary.

The resolution was then put and carried.

The Rev. F. TRESTRAIL said, that on behalf of the Committee, it became his duty to return to the Chairman their sincere thanks for having so kindly presided on this occasion.

The Rev. Dr. ACWORTH having concluded the meeting by prayer, the assembly separated.

POSTSCRIPT.

WE have great pleasure in stating that Mr. BROWN, senior student of Stepney College, is now on a visit to Waterford, supplying the church there. The prospects are very encouraging, and our brother is addressing himself to the work in earnest. We hope that this station, which has been vacant since the death of our late lamented friend Mr. Harcastle, will now be efficiently occupied.

By a letter, dated April 26th, we learn that Mr. BATES arrived at New York, after a favourable passage of about a month. He has been kindly welcomed there, and his address to the American churches, in the *Observer* of May 3rd, has been warmly recommended by Rev. Dr. Cone, which will insure his cordial reception by the churches.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

	£	s.	d.		£	s.	d.
London, subscriptions by collector	21	10	6	Woolwich, by Mr. Wates	2	10	3
Mrs. Dyer	1	1	0	Collingham, Mrs. Pope	5	0	0
Church-st. by Mr. Sanders	14	8	0	Bristol, by Miss Philip	£1	4	0
Hammersmith, by Miss Otridge	6	10	0	by Miss Pearce	1	10	0
Manchester, by Mr. Morris	2	0	0				2 14 0
Parsons-town, by Mr. Mullarky	3	14	8	Eymouth, Friends	0	12	0
Dublin, by Mr. Milligan	5	9	0	Bath, by Mr. Wassell	1	0	0
Annual Services	£27	12	3	Wokingham, collections and subscriptions,			
The Chairman	10	10	0	by Mr. Harcourt	5	0	0
	38	2	3	Newbury, by Mrs. Coxhead	6	0	0
Ryde, Mr. Young	0	15	0	Legacy, late Mr. Paxton, by Messrs Robson			
Coventry, by Mr. J. Hine	7	5	1	and Mallock, Berwick	100	0	0

Subscriptions and Donations thankfully received by the Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

BAPTIST HOME MISSIONARY SOCIETY.

THE anniversary of the subscribers and friends to this Institution was held at Finsbury Chapel, on Monday evening, the 24th of April. Notwithstanding the unfavourable state of the weather, the attendance was quite as numerous as usual. The Rev. C. M. BIRRELL occupied the chair.

The meeting having been opened by prayer,

The CHAIRMAN rose and said—It is most appropriate that our series of general annual meetings should begin with that of this Society. We thus act in the spirit of our Lord's memorable injunction, and begin at home, without the intention of ending there. The great problem of the present time seems to me to be, how to bring the lessons of Christianity in contact with the humbler classes of our fellow countrymen. That question, strange as it may appear, is yet practically unsolved. The masses are still beyond the reach of our instruction. Thousands on thousands in our great cities and populous villages do not frequent the services of any church. The fact cannot be questioned, and it is one of the most serious which can occupy our attention. Despair is out of the question to those who have all power in heaven and earth on their side; but anything short of the most strenuous efforts and the most earnest zeal would be both criminal and perilous. To this work, at all times urgent, the present condition of the world emphatically summons us. If we would see our country prepared for the right use of our enlarged liberty; if we would see it addressing itself with intelligence and patience to achieve its rights; we must labour to extend the power which Christianity has begun to acquire over our people. Nothing, I firmly believe, but the restraints and the hopes of true religion over the few, could have produced submission to the sufferings of the last two years. When I have gone through the streets of our northern towns, and witnessed the numbers who have been for months without employment, and acquiring precarious supplies of bread by means which none but He knoweth who feedeth the fowls of heaven—when I have been told that on a moderate calculation within two towns alone there were not fewer than 40,000 industrious men, with their wives and little ones, kept from day to day within but one hair's breadth of starvation—I have been arrested with astonishment at the meek endurance which the direct and in-

direct influence of Christianity has produced. The Society, I am afraid we are about to hear, is struggling with a debt. How far it is right to proceed under the certainty of augmenting that burden must be a point left to every man's own judgment. It certainly appears to me that there is a limit to responsibility, and that it is sometimes as wrong to overstep as to come short of that limit. A society cannot be under an obligation to perform the work of the church if the church refuses to sustain it in doing so. It is not surprising in these times, and with such a field of labour, that there should be a debt, but it would be an immense relief to learn that it was entirely extinguished, and above all, that the necessity for its being ever renewed should be taken away by a more correct estimate of the urgency of the work. We have done much for the heathen; we cherish a deep interest for remote idolaters; and what we have done is still unequal to the occasion: but when we consult the inspired book, we find that those who live at enmity with God in privileged lands are in a worse position than those who live and die in darkness—that his is a case of profounder misery who defies the articulate appeals of mercy than his who gathers them only from the testimonies of creation. We must labour to increase our pity for the heathen, but taking heed always to augment beyond that point our pity for our perishing countrymen.

"There's a voice upon the waters
Deeper than the sounding sea;"

but there is a voice also from our own vales and mountains—from our dismal lanes and overpopulated streets, if possible, more touching and piercing. Let none shut up the bowels of compassion for his own brother. I now call on the Secretary to read the Report.

The Rev. S. J. DAVIS then read that document. It commenced by stating that the past year of the history of the Society had been one of severe trial, in some respects, both to the committee and their agents. Much anxiety had been experienced by the former, in consequence of the increased difficulties of procuring funds, occasioned by the general commercial depression; while the latter had been discouraged in their work by the poverty and sickness with which they have been surrounded. Nevertheless, the Divine blessing had not been withheld, and the number of additions to the

missionary churches had been greater than in the preceding year. It then gave a sketch of the operations of the Society at its several stations, and went on to state that the number of principal stations included in the whole of the auxiliaries was 91, at each of which there was a missionary. The subordinate stations were 215, making a total of upwards of 300 places at which the Gospel was regularly preached by the agents of the Society, assisted by a considerable and valuable body of "fellow helpers to the truth." The sabbath-schools, in the prosperity of which all the missionaries appeared to take a lively interest, were in number 109, conducted by, within a trifle, 1,000 teachers; and containing about 7,000 scholars. The additions to the churches during the year had been 583, and the present number of members was 4,752. The returns exhibited an average of rather more than six additions to each church. In conclusion, the Report earnestly commended the Society to the benevolent sympathies of the churches, and urged the importance of greater efforts than hitherto to promote its interests.

From the Treasurer's accounts it appeared that the total receipts during the past year amounted to £4,751 6s. 8d., the whole of which had been expended, and the Society was indebted, for loans advanced during the past and preceding years, in the sum of £706 0s. 10d.

Rev. W. CROWE, of Worcester, rose to move:—

That this meeting regards with satisfaction the earnest and self-denying labours of the agents of this Society; that it cordially sympathizes with them in the trial of their faith and patience; that it would record its grateful acknowledgments to God for the measure of success which has attended their proclamation of the glad tidings; and that the Report, on which these sentiments are founded, be printed and circulated under the direction of the Committee.

The interesting Report to which they had listened, contained a mixture of light and shade, of prosperity and distress. If, however, the cold and shivering blasts of winter were sometimes uncomfortable, it made them delight in the unfolding of the buds of spring. As the Christian's path was not always strewn with roses, but was sometimes beset with briars, so was it with societies. The report showed that the labourers had prosecuted their self-denying labours with assiduity and zeal, and therefore they called upon them for their gratitude; they demanded their sympathy, and he trusted that that sympathy would lead them to pray that they might be sustained in their toil. The facts and statements embodied in the Report required the most serious attention of the Christian public. They were aware that nothing was more common than to speak of this as a Christian country, but it was because they did not believe that it was so that they were present to promote the interests of this Society. The great majority of the inhabitants were far off from God, each possessing an immortal soul, but regardless of its eternal destiny. They might have been sprinkled by baptism, but they were strangers to the new covenant blessings. They were as much heathen as the worshippers of Juggernaut. Many were destitute of the Scriptures, and many would not hear the gospel when brought within their reach, and were liv-

ing a curse to the country which gave them birth. They might be told that the voluntary principle would never drive the plough; but it had driven it in the first three centuries of the Christian era; it had driven it both in America and in England; and it would continue to drive it until the moral soil had been everywhere turned up and had received the seed of eternal truth. The voluntary principle had never yet in this country had fair play. Give it a free stage, fair play, and they asked for it no favour. They might be told that they ran before they were sent, and be challenged to show their commission. But he replied, that they acknowledged the right of no man to restrict the benevolent efforts of another, and to fix bounds to the diffusion of the gospel of God. They called no man master; and having received the divine commission from their Lord, they felt it to be their duty to endeavour to fulfil it. They must remember, however, that charity began at home; and while they regarded it as a duty to send the gospel to the distant heathen, they felt that their own countrymen had special claims on their sympathies. Who was to convey the gospel to them? Give him a man influenced by the love of Christ and of souls, a man who was willing to make the blood-stained banner of the cross his winding-sheet, and he would show them a man who had the real apostolic succession, from whatever clime he might come, whatever was the colour of his skin, or to whatever sect he belonged. The object of this Society was not political, nor was it merely social, or benevolent; but it was emphatically religious. The gospel which it diffused, not merely reformed, but sanctified; it entered into the secrets of the human heart, and stirred up its feelings from its deepest depths. It not merely lopped off foul excrescences, but it levelled a blow at infidelity, scepticism, and sin, by striking iniquity at the root. It was the great instrument of the Divine Spirit for raising men from degradation and wretchedness, and elevating them to the enjoyment of the sons of God. This institution had no desire to monopolize the evangelization of the country; they could not effect it if they would, and they would not if they could. They were all fellow labourers in the same cause, and so that Christ was glorified, and souls were saved, they therein rejoiced, yea, and would rejoice.

The Rev. J. J. DAVIES, of Bootle, in seconding the resolution, said that the Report furnished many grounds of satisfaction. The past year had been one of great trial to all classes of the community; and yet the Committee could testify, that, notwithstanding all the difficulties with which they had to contend, the work of the Society had progressed. Many of the town missionaries had to complain that they had not witnessed the same results as in past years; but the fruits of this Society had increased. In addition, however, to commercial difficulties, the agents of the Society had had to contend with obstacles from another source. There were thousands of persons, possessing dignified titles, who sought only to foster the ignorance and prejudices of the masses of the community. They were the greatest antagonists of the missionaries. They laboured to fasten the sad delusion in the minds of the people, that they

were whole already, and needed not the physician. They had been baptized with water, and hence they were not taught that they needed the baptism of the Spirit. The gospel in the present day did not come in contact with the masses of the people. They had places of worship, attended by the respectable part of the community, filled indeed by well-dressed men and women, but where were the poor? In the morning they were at home, unshaven and unwashed; in the afternoon, lolling about their doors in their shirt sleeves; and in the evening, probably drinking in public houses. And how were they to be reclaimed? Wise legislation might do much to ameliorate their temporal condition; but the grand remedy for their moral woes his friends had in their own hands. It was the gospel alone which was the power of God to the salvation of the souls of men. Let that be applied by those who felt its power, and it would at once enlighten and bless mankind. It was in troublous times that the walls of Jerusalem were rebuilt; and who could tell but in these days of distress the kingdom of God might arise in its power? They were many who told them of dangers and difficulties, but there was no one who told them to despair. They were told that their true strength lay in dependence on God. Let them, then, be up to the demands of the times. The great want of the present period was to have the Spirit of God manifested in the conversion of men. Great political changes had taken place; others would probably follow; and Christian men should be induced to forget their minor differences, and rally round the cause of their common Lord. All who loved their fellow men, and were really solicitous for their welfare, should unite heart and hand to seek the advancement of the object which Christ had before him when he visited the earth.

The resolution was then put and carried.

The Rev. JAMES BURTON, of Apperley Bridge, rose to move :—

That, taking a deeply serious and religious view of the condition of the country; regarding evangelical religion as the only sufficient basis of genuine social advancement, and the only efficient antidote against the poison of infidelity and popery in all their modifications; and convinced that the best adapted human agency must fail of success apart from the promised agency of the Holy Spirit; this meeting is of opinion that the time is fully come for augmenting the amount, and increasing the efficiency, of Home Missionary operations; and would, therefore, earnestly entreat the churches of the denomination to render the society more efficient support; and to implore, with unwonted earnestness, the manifestations of Divine agency in connexion with the labours of its missionaries, and of all who endeavour to benefit their fellow citizens by making known to them the gospel of the grace of God.

He was aware that he had been called to occupy their attention because he was engaged as one of the agents of the Society. In the North Riding of Yorkshire, the depression of trade had been greatly felt, but still there were some warm-hearted and devoted Christians to be found. In the West Riding new churches had been planted, which had been greatly blessed. An association had been formed there, for the purpose of aiding aged ministers which had sprung out of the mission. A plan had also been contemplated for building chapels by raising money, and lending it with-

out interest, and requiring a return of 5, 7, or 10, per cent. of the principal. If this object were carried into effect, it would be attributable to a great extent, to the Mission. These were some of the collateral advantages arising from this Society. The diminution of the aid given by the Society to churches, had been fraught with great advantages. It was not until churches were tested, that they were able to ascertain their own strength. They were not, however, doing all that could be desired either in Yorkshire or in any other department of the Society's labour. In the manufacturing districts there was a large amount of theoretical uniting with practical infidelity. The increase of God's church was not keeping pace with the increase of the population. There was a deep conviction arising throughout the country that the National Church was not capable of meeting the exigencies of the case. There were two practical considerations to which he would advert, and which, though often referred to, had not received that measure of attention to which they were entitled. First, the field occupied by the Society, had not been sufficiently cultivated; and secondly, the best mode of diffusing the gospel through the country was by means of a Society like this. The large towns had been too much neglected. They were called upon by the circumstances of the times, to exert their personal influence to the greatest possible extent. The convulsions which were now taking place in Europe formed no ground of discouragement to those who were seeking, by their voluntary efforts, to promote the interests of the church of Christ; they had everything to gain by it, and nothing to lose. Not so, however, with a church possessing temporalities; it had everything to lose, and nothing to gain. Doubtless the various changes that were taking place would open up the way for the introduction of the gospel, but were they prepared to carry it? God was now crowding the work of centuries into the transactions of weeks. It became them, therefore, to seek the salvation of those who were connected with them in their families, their churches, and their country; and then they would be prepared to look rightly at the wants of the world.

Rev. J. ALDIS, in seconding the resolution, said they could not be charged that night with anything censurable in their patriotism. These were days of the most intense nationality; the French were driving English workmen from their manufactories and railroads; the Italians were striving hard to expel all the Germans from the soil of Italy; Austrian noblemen deemed it necessary to proclaim that the palaces which they had erected, had not been touched by foreign hands; Russian cooks were declaiming against the vice of employing French cooks; the Poles were returning from their exile and imprisonment; and Ireland echoed with the cry, "Ireland for the Irish." It would not be sinful, therefore, to talk about England, and to be purely British; loving the world, yet loving their country, for the world's sake, with a purer and intenser flame than they had ever yet felt. Late events had made them considerably more comfortable in their nests than they used to feel. Englishmen had been in the habit of murmuring, and to that he attributed much of the quiet enjoyed in this country, as compared with other

nations who could not grumble as they had done. There were, however, some things which they hoped to remedy, and in the remedy of which they thought the country would be benefited. They thought that there might be more freedom, and a separation of the National Church from the state—that ecclesiastical courts might be abolished, and sundry other items corresponding with these obtained. These would be advantages, and they ought to do what they could to promote them. Yet, upon the whole, they felt very well contented with their native land, and would not change it for any other. They did not feel any ambition to join a noble lord who wished to be a citizen of France. They did not wish to transport themselves across the Atlantic, where they were disposed to put down an individual who said that the slaves should be free. Because then they loved their country, they would seek their country's good. While he had a heart to feel, and a tongue to speak, that heart should feel, and that tongue should speak for his country. They wished in England and in other parts of the world to vindicate the true nature of their holy religion. The political classes most suspected, and the great bulk of the labouring population, were not so avowedly sceptical as once they were. The three items now proclaimed were, "Liberty, Equality, Fraternity," and these things were said to be the very essence of Christianity. He conceived that these were gospel truths, and that they were proclaimed by Him who came to seek and to save the lost. They proclaimed "Liberty, Equality, and Fraternity," the world over, but they wished to reserve these Divine truths from misapplication. They wished to affirm that those blessings were only parts of Christianity, and that they were never to be attained, but through the medium of its divine Spirit, and vital power. To expect those things while they were living in sin, without repentance and without faith, was to expect grapes from thorns and figs from thistles. Those blessings must be truly defined. What was liberty? Holy and pardoning mercy received from God in heaven. It was the emancipation of the soul from guilt, corruption, condemnation, and death. What was the true nature of gospel equality? That men should weep with the same tears of godly sorrow; that they should bow and wrestle in the same agony of prayer; that they should sympathize with the heart of the Man of sorrows, and be content to toil in unrequited, ill-understood labour, till Christ should come to re-

compense them. The fraternity of the gospel was the possession of a common nature by the grace of the Holy Spirit, an eager looking onward to a glorious immortality, where they would find one everlasting home. Those were the blessings they proclaimed; on that enterprise they had entered, and in it they intended to continue. The native corruption of the human heart, however, opposed them, and against that they must war. The resolution spoke of sending the gospel to their countrymen, and it must be regarded as all inclusive, universally adapted to them. It was the best sanitary measure. It would teach cleanliness, for godliness and cleanliness were strongly identified. It was the best commercial measure: it taught the highest industry and the best reasons for it. It was the best measure for reducing national expenditure; when men were made Christians they could do without armies and might give up the police. The gospel would ultimately be found the best measure of reform. It would do for the poor—teaching them contentment in sorrow; for the rich—teaching them to do justly and walk humbly with their God; for the high—teaching them to wear their honours with humility; for the low—teaching them that God's jewels were in his sight of great price. Let them then stand by the gospel, in spite of all that philosophy could say. There was yet need, however, for serious looking at their country. There was in it much of ignorance, licentiousness, and brutality. God's name was blasphemed, his day violated, every perfection of His nature insulted, every blessing of His hand misused, and the blood of the covenant trampled under foot. There was, however, ground for hope, and if they would but labour and pray as men on whom God's blessing rested, they might go forward assured that the issue would be the happiness of their country, God's smile upon it rendering it the pride of the world, and the source of joy to distant nations. As he loved his country, so he wished that it might be so.

The resolution was then put and carried.

T BIGNOLD, Esq., of Norwich, moved:—

That the thanks of this meeting be presented to the Treasurer, the other officers of the Society, and the Committee, for their services during the past year; and that J. R. Bousfield, Esq. be the Treasurer, that the Rev. S. J. Davis be the Secretary, and that the following gentlemen be the Committee for the year ensuing. [Names read.]

Rev. J. DAVIS, of Arnsby, briefly seconded the resolution, which was then put and carried.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq. 126, Houndsditch; or by the Secretary, THE REV. STEPHEN JOSHUA DAVIS, 33, MOORGATE STREET, LONDON.

Post Office orders should give the name in full.

Collector for London, MR. W. PARNELL, 6, Benyon Cottages, De Beauvoir Sq., Kingsland.